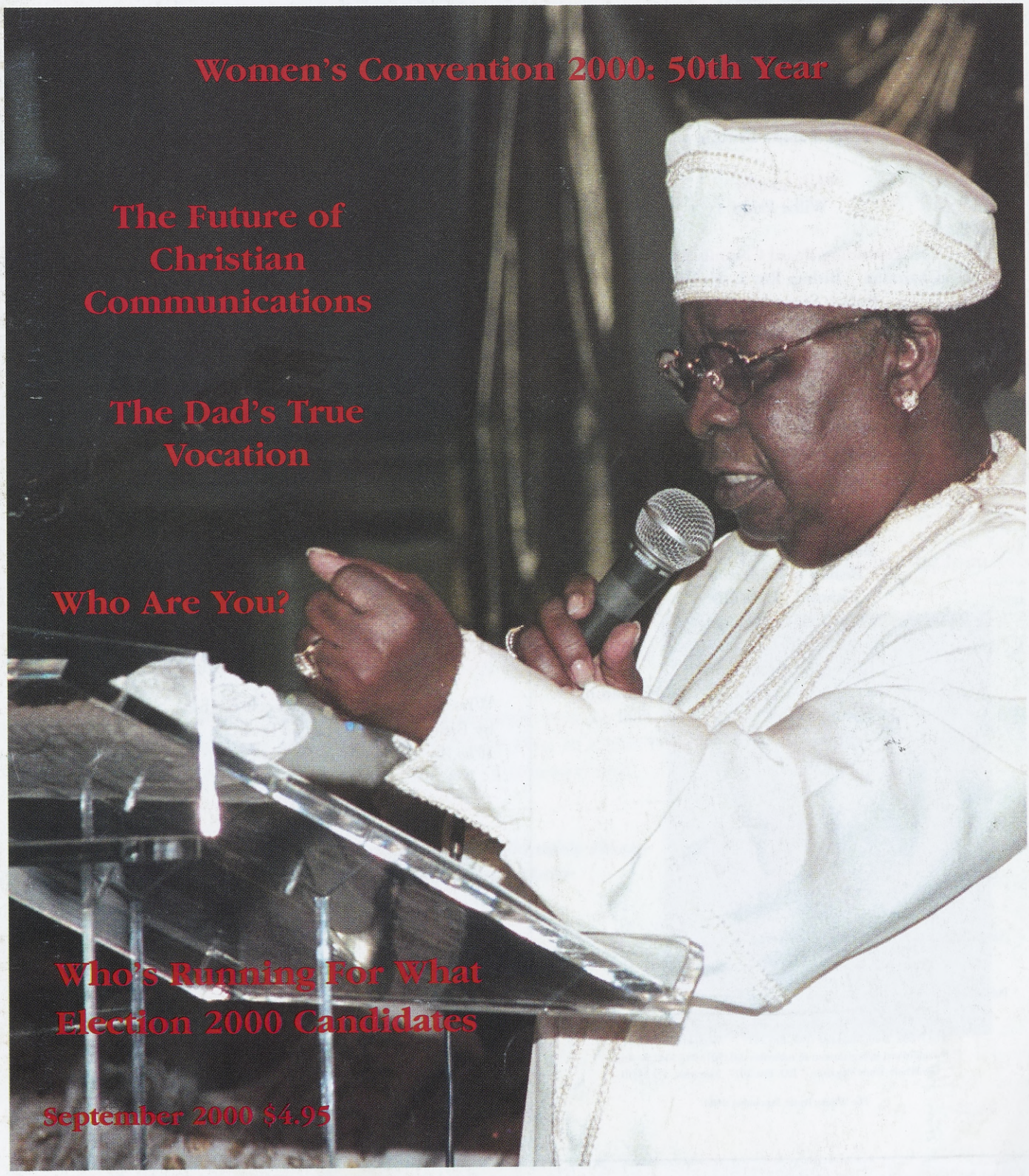
TWT

The Whole Truth

The Official Magazine of the Church Of God In Christ



Women's Convention 2000: 50th Year

The Future of Christian Communications

The Dad's True Vocation

Who Are You?

Who's Running For What Election 2000 Candidates

September 2000 $4.95

Founder/Publisher Bishop Chandler D. Owens, Sr.
Publishing House CEO, Dr. David A. Hall, Sr.
Editor-In-Chief Dr. Larry G. Britton

Department Editors / Writers
Kimberly Wesley
Michael and Eucretia Johnson, Sr.
Glenda Goodson
Carlton Loney

Design and Graphics
Hugh A. Terry

Production
Mrs. Loretta Britton

Photography
Willie Pride

Publishing Board Commission
Chairman Bishop Roy L. H. Winbush
Bishop Samuel L. Green
Bishop LeRoy Anderson

General Board
Presiding Bishop Bishop C. D. Owens, Sr.
1st Assistant Presiding Bishop Bishop J. N. Haynes
2nd Assistant Presiding Bishop Bishop O. T. Jones, Jr..
Secretary Bishop P. A. Brooks
Assistant Secretary Bishop S. L. Green
Bishop R. L. Winbush
Bishop C. E. Blake, Sr.
Bishop L. Anderson
Bishop L. E. Willis
Bishop G. E. Patterson
Bishop W. L. Porter
Bishop H. Jenkins Bell
Secretary of the COGIC Bishop W. W. Hamilton
Chief Operating Officer Elder A. Z. Hall
Chief Counsel Judge Enoch Perry

Circulation Statement
The Whole Truth Magazine(USPSNo. 780340)
is published quarterly for the annual subscription rate of $20.
* Payable in advance in U.S. currency only.
* Published by the Church Of God In Christ, Inc. * 291 Hernando Street Memphis, TN 38126.
* Periodical Postage rate paid at Memphis, TN.
* POSTMASTER: Send address changes to
The Whole Truth Magazine P.O. Box 2017 * Memphis, TN 38101
* For additional information or to subscribe, call (901) 947-9342 or write:
* The Whole Truth Magazine * P.O. Box 2017 Memphis, TN 38101

The Whole Truth September 2000

CONTENTS

NATIONAL CHURCH

Presiding Bishop's Letter 1
The Future of Christian Communications 2
New Website 4
Women's Convention 2000: The Year of Jubilee 6

SOCIAL PERSPECTIVES

Family Matters by K. A. Kershaw 9
The Dad's True Vocation by C. E. Newbold, Jr. 11
Home School: Exploring an Alternative 14
The Family and Healthcare:
African-Americans In The American Healthcare System (Part II)
by Tony Britton 17

DEPARTMENTAL PERSPECTIVES

Sunday School: Setting Goals For 2000: 20
Evangelism: Demographic Evangelism 22
Music: Making It in the Music Business
by Benita Tankard 24
Pastoral Care: Pastors, at Work 26
Profile of Today's Pastor 27

THE COGIC WOMAN

Evangelist Frances Kelly:
Prayer Absorbs Pain and Produces Power 29

FROM THE COUNSELOR'S COUCH

Who Do You Sleep With Each Night
by Bishop & Mrs. Harvey Lewis 32
Who Are You? by Steve Simms 25

THE MINISTER'S STUDY

Faithful to the Gospel
by Bishop George D. McKinney 35

SPEAKING OF CHURCHES

Trinity Temple:
A Grand View in Missouri 37

COVER PHOTO: MARTAEZ A. CYARS
COVER:
(Designed by Hugh A. Terry)

A LETTER FROM THE PRESIDING BISHOP

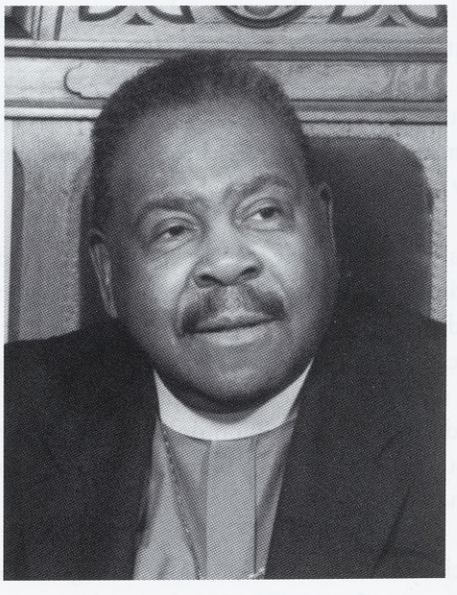
Church Of God In Christ
International Headquarters
Memphis, Tennessee

Dear Friends

I am convinced more than ever that the church must intensify its efforts to win this generation to Christ. There is a proliferation of ministries and messages through television, radio and the internet. Nevertheless, the pure, unadulterated gospel that unveils the grace of God and the message of reconciliation often gets lost and at best diluted in a barrage of formulas and new age ideologies.

This edition of the ***The Whole Truth*** focuses on the family. Unquestionably, ministry begins at home when parents model morality and teach basic spiritual values. At home and in our local assemblies we must again exalt the word of God since all else will ultimately fail.

Our schools and other social institutions must return to the principles of the word of God and the foundations which made this nation a beacon for Christianity for over 200 years.



Now America has become a mission field not unlike how we used to view India, Africa and many third world nations.

Join me in my prayers for the human family worldwide that we might again attain the favor of God. The Church Of God In Christ as an organization has always risen to challenges of personal and corporate crises:

If my people who are called by my name would humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land!
II Chronicles 7:14

In His service,

Bishop Chandler D. Owens



THE FUTURE OF CHRISTIAN COMMUNICATIONS: DELIVERING MESSAGES TO DESKTOPS

Reaching out to the 30 million Christians flocking to the Internet holds the biggest promise ever for churches and ministries to increase participation and growth.

In wooing the hearts and minds of individuals, churches compete daily with print publications, movies, television, radio and now, the Internet. Thirty million Christians are already online, and by 2010, 10 to 20 percent of the world's population will rely on the Internet for religious purposes.

Equally important to the survival of organized religion, a growing number of teenagers is replacing church-based religion with spiritual experience on the Internet.

To thrive in the new Millennium, churches must act to reach this growing audience. However, most churches lack the financial and technical resources to fully incorporate the Internet in their communications strategies. Now there is a site that gives Christian organizations the advantages of dynamic, timely and interactive Internet communications without the tremendous expense and labor requirements.

InJesus.com was developed to serve Christian churches and ministries by helping them communicate more effectively over the Internet.

The site (http://www.InJesus.com) not only provides a growing database of Christian churches and ministries worldwide, but also gives ministries tools to communicate actively with their congregations and others interested in their ministry. Developed within the last year by the founder of a multi-million dollar public Internet company, InJesus.com is poised to become a major communications engine for the Christian community.

Officially launched in March 2000, InJesus.com already serves more than 2,200 churches and ministries, and 5,000 users. These figures represent all 50 states and more than 40 countries around the world.

FILLING A VOID IN THE GROWING WORLD OF CHRISTIAN SITES

Currently, the largest Christian sites are either shopping networks, news organizations, or gateways to other online resources. Although some sites provide directories, and some provide e-mail services, InJesus.com is the only site that hosts content supplied solely by churches and ministries - content which is not only searchable, but delivered to the desktops of interested readers.

BIRTH OF INJESUS.COM

Warren Bare, an Internet entrepreneur, had the vision for InJesus.com in 1996 after reading John 17:20-21, where Jesus prays that believers today would "be one" even as He and the Father are one. In that same year, Mr. Bare was developing and launching Headhunter.net, today a leading Internet recruiting site and a publicly traded company.

After shepherding Headhunter.net through its initial stages of growth, Mr. Bare returned to his vision of providing churches and ministries with an Internet site that could promote Christian unity and growth. He knew that giving churches and ministries access to Web-based communications would effectively help them increase participation and experience growth.

Mr. Bare knew that building and maintaining dynamic Web sites represented challenges and costs that would be prohibitive for most churches and ministries. He wanted to provide churches with simple tools that would let them communicate interactively with interested believers. No existing religious site offered a complete array of communications services, including a searchable index, posting capability for news and events, and message delivery to parishioners.

Mr. Bare founded InJesus.com in 1999 and assembled a staff of 15 technologists, managers, marketers, and administrators who shared his mission of serving the Christian community. To grow the database and services efficiently, InJesus.com is offering free access to services until in the second half of 2000, when churches will be charged a small fee for core communications services.

GIVING CHURCHES AND MINISTRIES TOOLS FOR GROWTH

• How do church leaders communicate with their congregations between Sundays.
• How can they motivate members to participate in church activities and entice additional believers to join the church?
• How can Christian organizations raise the general level of awareness of their missions?

Ministries spend hundreds and thousands of dollars in mailings to congregations and in advertising Sunday services in local newspapers, yet they often see a limited return where church growth is concerned. At the same time, some churches have developed Web sites, but few provide the type of interactivity needed to get people involved.

InJesus.com provides the tools churches and ministries need to reach online users simply, powerfully, and inexpensively. InJesus.com allows Christian organizations to connect with other churches, missions, and believers nationwide and worldwide by incorporating:

• A searchable index of the latest ministry information being published by local churches, ministries, and other Christian organizations.
• "Push" technology that delivers ministry messages to the desktops of subscribers, allowing them to stay informed about ministry activity.
• A communications engine for every Christian organization to easily post messages, news, requests, events, and other information.

By giving Internet viewers an opportunity to look over the walls of the organization, a church or ministry gives people a feel for its character, mission, and most active programs. Providing this glimpse into a particular Christian community is the best way to inspire interest and participation.

Pricing for InJesus.com services is intended to be affordable and is based on the number of church members. Prices for core communications services start at $8.00 per month, depending on the size of the church or ministry.

HELPING INDIVIDUALS SUPPORT THEIR FAITH

• You do not know the time of a special church service, and you can not find your bulletin.
• You are seeking a church in Atlanta or Tokyo that has programs for the elderly.
• You want to donate time and money to help poor children in the Southwest, but you are not sure which missions and agencies perform that service.

In today's fast-paced society, the easier it is for people to find information that supports their particular beliefs, the more they will be able and willing to participate fully. In a survey of Internet users who visit religious sites, most respondents said that they turn to the Internet for information about their particular faith. Those surveyed wanted news about religious organizations, social action, and relief opportunities, as well as information about services and programs in their own Christian organizations.

With InJesus.com, individuals not only have free access to information about their own church and other churches, but they can also tailor InJesus.com to meet their particular needs. By creating a customized "My InJesus" page, users can instantly view daily news from selected churches, ministries, and missions in which they are interested. Also, links to new postings from these ministries are delivered to the users' desktops by e-mail.

Adapted from:
Barna Research
Survey by Ken Bedell, May 1998 (http://www.religion-research.org)

CONTACT INFORMATION

InJesus.com
2385 Satellite Boulevard
Duluth, GA 30096
Telephone: 770-623-6577
Fax: 800-787-6577
URL: http://www.InJesus.com

NEW WEB SITE IS FIRST TO LET CHURCHES & MINISTRIES DELIVER MESSAGES TO DESKTOPS OF BELIEVERS

Billed as "The Communications Engine of the Christian Community," InJesus.com helps churches and ministries become more effective in communicating with a growing online population

ATLANTA, GA - InJesus.com today announced a new Web site that is positioned to become the most powerful communications engine on the Internet for the Christian community.

InJesus.com (http://www.InJesus.com) empowers Christian churches and ministries to deliver messages, news, sermons, and action requests to the desktops of subscribers. At the same time, it gives interested users instant access to information about their local church and other Christian organizations through the world.

"We'll help churches thrive in the new Millennium by giving them a way to incorporate the Internet as part of their communications and customer service strategies," said Warren Bare, founder and president, "Clearly, most churches do not have the budget or manpower to make truly effective use of the Internet. That is where InJesus.com comes in. We give ministries the tools to reach the 30 million Christian Internet users who go online in search of information to support their faith."

Filling a void in the growing world of Christian sites

InJesus.com is the first place where churches and believers can meet and control the content of the Web site. Bare explains, "Unlike other religious sites, we are not a shopping network, news organization, or a gateway to other sites. In contrast, InJesus.com is the only Christian Web site that hosts content supplied solely by churches and ministries - content which is not only searchable, but delivered to the desktops of interested readers. InJesus.com empowers churches to reach their local followers and anyone else looking for a similar ministry."

News from the Christian Community

InJesus.com provides the tools churches and ministries need to reach online users simply, powerfully, and inexpensively. It allows Christian organizations to connect with other churches, missions, and believers nationwide and worldwide by incorporating:

- A searchable index of the latest ministry information being published by local churches, ministries, and other Christian organizations.
- "Push" technology that delivers ministry messages to the desktops of subscribers, allowing them to stay informed about ministry activities.
- A communications engine for every Christian organization to easily post messages, news, requests, events, and other information.

Informed and Involved

InJesus.com helps the growing number of people using the Internet to find ways to reinforce their faith. People may want information about their church's newest youth programs, or the date and time of the next stewardship meeting. They may be looking for a church to attend during vacation or a church with programs for the elderly. Or, they may seek a mission that helps needy inner-city children. InJesus.com will be the central communications point for this type of information.

Early Adopters

In beta testing since late 1999, InJesus.com is already serving more than 2,200 churches and ministries, and about 5,000 users. These figures represent all 50 states and more than 40 countries around the world.

One congregation that is quickly realizing the benefits of InJesus.com is Pilgrim Lutheran Church in Bellevue, Nebraska. David Reddel, president of the congregation, posts news and events on InJesus.com as another way to communicate with 750+ church members and other individuals interested in Pilgrim's ministry. "What better way than the Internet to provide real-time information and church news - ranging from a Papua New Guinea missionary update to ministry meeting times to our pastor's most recent sermon," said Reddel. "InJesus.com is one of the easiest, most convenient ways for churches to talk with their members between Sundays. Through our newsletter and service announcements, we are encouraging our church members to use InJesus.com."

Free Test Drive

To promote the site, InJesus.com is currently offering all of its services for free. Sometime in the second half of 2000, churches will begin to support the site through a nominal fee for core communication services, starting at $8.00 per month. The company's goal is to be successful in serving churches. Reaching this goal will enable InJesus.com to continue supporting missionaries and other ministries in the Christian community at no charge.

"Churches spend a bundle on mailings, newspaper ads, and other forms of communication to their congregations - often with limited return," added Bare. "Some churches now have Web sites, and while these sites may serve as a marketing vehicle, few provide the kind of interactivity that gets people involved. By joining InJesus.com, churches not only get a powerful communications engine, but their existing Web sites get increased visibility."

About InJesus.com

InJesus.com was developed by Warren Bare, who founded and developed Headhunter.net, now a leading Internet recruiting site and a publicly traded company (Nasdaq/NM:HHNT). Bare conceived the idea for InJesus.com in 1996, just before he launched Headhunter.net. After presiding over Headhunter.net's initial growth stages, Bare returned to his earlier vision and invested his time and resources to found InJesus.com.

Today, InJesus.com employs 15 people dedicated to building, managing, and promoting the site. The company's objective is to enable Christian organizations to encourage participation in the faith so they can grow and prosper.

The Church Of God In Christ
PUBLISHING HOUSE

The Lord gave the word:
great *was* the company
of those that published *it*. Psalm 68:11

IS OWNED

BY THE CHURCH

AND *YOU* ARE THE CHURCH

MAILING ADDRESS
291 HERNANDO STREET * P. O. BOX 2017 * MEMPHIS, TENNESSEE 38101
901 947-9342 or 947-9343

THE WOMEN'S JUBILEE

50 Years After Its Birth The International Convention Returns To Los Angeles

by Glenda Goodson



Bishop C. D. Owens ignites the House

When Priscilla Nkomo (Johannesburg), Queenlina Ngceke (Capetown), Kathy April and Dorothy Chetty left South Africa, they had only had a tiny inkling of the spiritual feast awaiting them at the 50th Year Jubilee of the Women's International Convention (WIC) of the Church of God in Christ.

Stating they were delighted to be in Los Angeles, District Supervisor Nikomo suggested it was nothing like the tent ministries The Answer COGIC conducts in her country, but what a treat!

And a treat it was. The theme, "Holy Women Perpetuating 50 years of Historical Facts and Traditional Teaching," (I Timothy 4:11-15), succinctly conveyed the idea that the women were there to do business for God. The advance work of many of them, most notably Mother Willie Mae Rivers, Supervisor Barbara McCoo Lewis, and Convention Coordinators, Supervisor Olive Brown and Supervisor Carolyn Galbreath, gave credence to the saying that the women of the Church of God in Christ are some of the most incredible professionals in Christendom. According to Supervisor Barbara McCoo Lewis, whose hard work as jurisdictional hostess and California coordinator helped make the convention the great success it was, there was a special quality about this meeting that made the women from around the world proud to be a part of this convention.

The official festivities began when the International Supervisor of the Department of Women, Mother Willie Mae Rivers, arrived at LA International Airport (LAX). "They made me stay on the plane until everyone else got off,:" she told the delegates. At her entrance into the gate she was met by General Board Member Bishop Charles Blake, Supervisor Barbara McCoo Lewis and hundreds of ladies in pink attire, waving pink flags as they sang COGIC theme song, "This is the Church of God in Christ." Another special treat was that Mother Rivers was presented with dozens of pink roses by Mother Helen Davis who met the first "Coffey Train" fifty years ago and was blessed to meet the 50th WIC.

On Monday night, over 1,000 children from the Southern California 1st Jurisdiction Sunshine Band serenaded those in attendance at the musical which also featured the California Mass Choir, and the Southern California 2nd State Choir (Bishop, George McKinney).

The Women's Convention Leadership Conference is a "must attend" for every leader. The session provided a wealth of information to those in attendance. Those in the overflow crowd were eager to hear form the international departmental heads. There was also an open mike session for dialogue with the presenters and Mother Rivers. After the session, a delicious dinner was prepared for the delegates in the San Diego Room. Then at 6:00 p.m. Mother Rivers hosted a Red Card Delegate Reception.

Although the Los Angeles Lakers were in the NBA playoffs and the advance team for the Democratic National Convention was meeting in Los Angeles, the city belonged to the great women of the Church of God in Christ Women's International Convention the last week of May, 2000.

The Banner March was especially delightful as the auxiliaries and units from across the nation and the world unfurled their colors. Madam Emily Bibby, her voice seemingly as strong as ever and Supervisor Barbara McCoo Lewis, rang the names of states, units and auxiliaries while they marched in step to "This is the Church of God in Christ. Among the hundreds of women participating and displaying custom banners (the march took an hour!) were the International YWCC and a new unit under Mother Rivers - the International Overcomer's Unit.

General Board member Bishop Charles Blake introduced civic officials. The Los Angeles Chief of Police was scheduled to tender greetings, but a family tragedy prevented his participation.

There were accolades upon accolades given to Mother Rivers. Bishop Barbara Amos attended, as well as, Evangelist Wanda Davis-Turner of the Apostolic Assembly, who presented Supervisor Barbara McCoo Lewis with $1,000 toward the expenses of the convention.

In a spirit of servanthood, Mother Rivers when presented, arose singing the following song that the Lord gave to her a couple of months ago. It actually became a secondary theme of the convention:

They belong to God, they belong to God

All the glory, the honor, the praises all day

They belong to God

Let us praise His name, let us praise His name

In the morning , the noonday, the evening all day

Let us praise His name.

Mother Rivers reminded the audience that God called for the fast May 16-18 for the Convention and she looked forward to the Lord sending His word in this meeting.



This ambiance was just what first time Women's Convention delegate Mosa Pierre-Felix of the Republic of Trinidad and Tobago came to experience. She and Dr. Gwendolyn Washington were charged to return and share with the Churches of God in Christ in that country. "When Mother McGlothen gave me papers, I just went to work," says Supervisor Washington. The work of Trinidad is challenging "but the people love the Lord," Pierre-Felix said. Their challenge is to provide food such as dried beans as well as clothing to the poor in that country. The women reported that there are 85 pastors and wives ready to join the Church of God in Christ.

The women were eager to serve in whatever capacity they could to make the convention a success. Vapor Ratcliff, who has served over forty years as an usher, hastened out of the courtesy car to be at her post as the service began.

Mother Rivers and the Convention coordinators restructured the workshops and Mother St. Carrie Dinwiddie, who is still of strong voice, gave an overview of the service before Mother Odessa Newman of Texas, presented the outline. The Jubilee Year conventioneers saw huge crowds, and the overflow auditorium was filled with veterans along with those women who were there for the first time. The Women's Convention Choir under the capable leadership of Mother Anna Ford and Evangelist Luvonia Whitley again did an outstanding job electrifying the audience with anointed singing.

Dr. Clara Clemmons, Dr. Gussie Harris of California 2nd and Mother Lillian Houston of Texas Northeast 2nd were among the presenters of the workshops. Dr. Clemmons admonished the delegates that the women today are the hands and feet of the senior mothers. Those who have stepped up another level have a responsibility to the younger women according to Jeremiah 9:17, (one of founding mother Lizzie Roberson's favorite scriptures).

Dr. Harris stated that "our predecessors left a legacy: prayer." Stating that each supervisor brought something different to the table she continued that "they had one thing in common and that was they loved the Lord."

Mother Lillian Houston stated that prayer and solitude are musts for the twenty-first century Christian woman.

The audience was able, in each session, to ask the presenters questions in a dialogue session. With the wisdom of the prophetess/judge Deborah, Mother Rivers dealt with each of her daughters with tact, humor, diplomacy and firmness. For example, one young woman asked the panel, "How do we keep people in church after they get saved?" Mother Rivers answered that it has a lot to do with how we get them in the first place. Says Mother Rivers, "If we bring them in on a shout...have the right people in place to love them. If they are young, tell the seasoned young people to (partner) with them." She said it is wrong to tell about everybody's fault in the church because if you do that you're choking that baby. "Keep a nice prayer service going along with the word of God." Mother Rivers laid hands on approximately three thousand women after the session.

Missionary Renay Anderson, Missionary Verdell Joyner, Sister Lolita Hodges and First Lady Mary Vivian, of Japan , took all of the leaders' advice, warmth and bon vivant as food to their souls. "

We fellowship with other denominations on the island and denominational lines are blurred," says 3(year veteran, Captain Anderson, "but it's nice to come here and experience the programs and fellowship." The church in Japan is challenged because the economy is tight and it is very expensive to live there. The 3-4 year cycles are also challenging to the pastors.

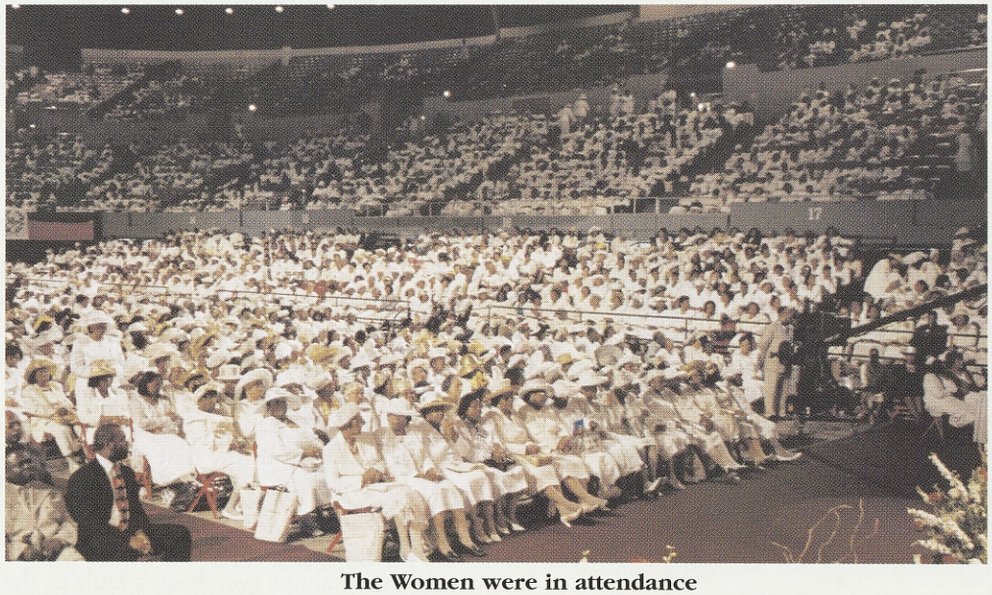
On Thursday night, Presiding Bishop Chandler Owens, along with First Assistant Bishop J. Neaul Haynes, General Board Secretary P.A. Brooks, Bishop G.E. Patterson, Bishop Roy Winbush, Host Bishop George McKinney, Host Bishop Charles Blake and elder statesman, Bishop B.R. Benbow and others joined the women to hear Mother Rivers' official address.

On that same night, Dr. Dorothy Exume presented the history of foreign workers and asked all foreign delegates to stand. Missionary Betty Hawley introduced the orchestra led by Maestro Vernard Johnson, who rendered "Lord Help Me To Hold Out" to the delight of the crowd.

The missions offering was conducted by Supervisor Maria Gardner who shared her heart about the condition of saints and workers in the foreign field, especially Haiti where she serves as jurisdictional supervisor. She stated that Americans are so fortunately blessed because in Haiti the children have to pay to go to school. "When you see children out during school hours, that is because their families do not have the money for them to go."

"In this day," Mother Rivers said, "the children need more than a drill team, they need the word of God. Every leader is responsible for training. We need to teach them how to pray. Leaders at all levels need to take time to lead them in prayer."

Mother said that the ministry is not just about standing behind a pulpit but "mission work in the home and community" needs to be done. "All auxiliaries are designed for the ministry. When you're dealing with auxiliaries you're already in ministry!"



The Women were in attendance

Mother Rivers presented certificates to the families of each general supervisor and also gave special commemorative pins to officials. The host bishops and supervisors of California presented the convention with a total of $150,000.

Mother Rivers was especially delighted that all ten of her natural daughters were in attendance on her official night. As she proceeded to teach her spiritual daughters, she encouraged the delegates to love the church. "If there is no local church, there's no district; no district - no state and no state - jurisdiction."

She encouraged everyone to get ready to serve. "Let's get trained," she said, "and have a strong prayer life. Prayer is the runway for any ministry. We must stay on the foundation of the word and the Pentecostal-holiness church."

She told the women to go back to the teaching ministry. "Folks are jumping, leaping, almost doing somersaults but there's no word. The children need a word in them!"

We must also go back to teaching them about the need for the Holy Ghost. "We're going to have to teach that they need the Holy Ghost. It's more than just being in the choir. We have to stay in good spiritual shape."

She challenged those in attendance to "go for the goal so that you will walk the streets of gold."

In closing, Mother Rivers said God cannot use carnal minded women, but the need today is for anointed women.

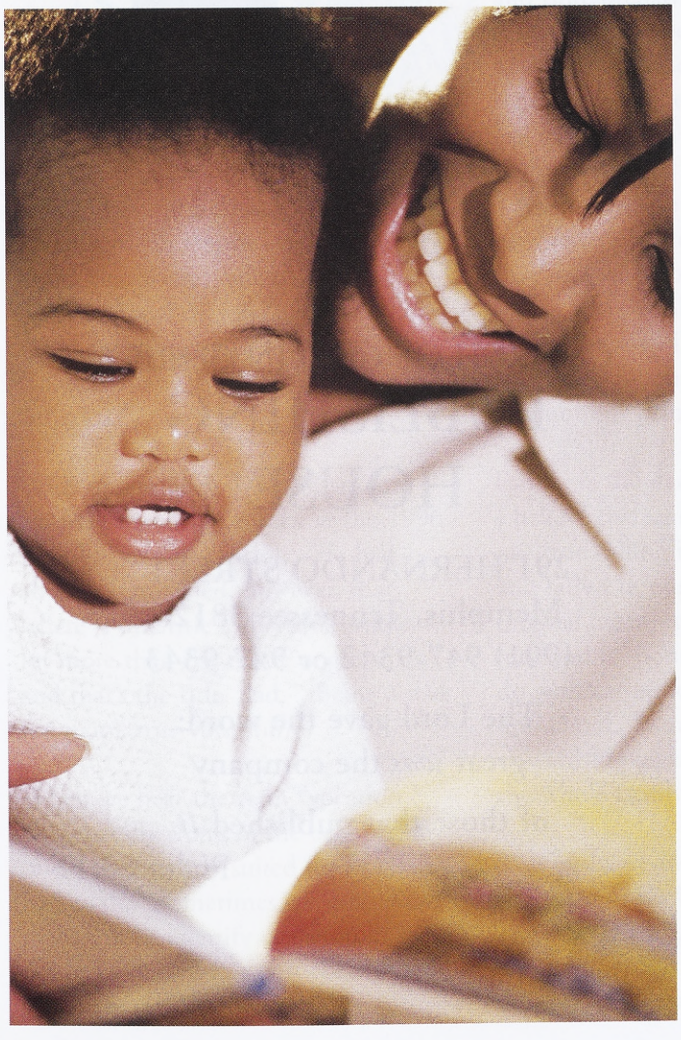
The final night of the convention was an inspiring spiritual experience as the Presiding Bishop exhorted the women of the Church of God in Christ to experience the power, the healing and the deliverance that come through anointed praise.

Family Matters

by K. A. Kershaw

In this new millennium, how does one define the paradigm of the FAMILY? Is it the traditional two- parent family that comes to mind? Maybe it is the extended family where two or three generations live under the same roof. Perhaps it is the ever present and increasing single parent household. Or maybe it is in some places the local "gang" which assumes some of the parental duties and obligations of a two working parent household? However you define FAMILY, it is clear that the struggle to maintain healthy and productive family units is no new thing.

From the beginning of time, families have been going through crises. Even the first family had its own crisis. It was Adam who stood passively by as his wife ate the forbidden fruit and sin entered into mankind. Later this same family made history as the evil of brothers murdering brothers had its genesis. It was Cain who murdered his own brother over a religious matter. Can you imagine murder having its biblical roots over 'church' affairs?



History records that the struggle to maintain and even strengthen the family unit is no new thing. Our minds spin just thinking about the various families in Genesis who struggled for family oneness. There were Adam & Eve whose sin reinforced the need for us to recognize and honor God's authority in the life of the believer and the family unit. There were Cain & Abel who help us to understand that the senseless slaying of brothers is not something that just began with inner city gangs. There were Abraham & Lot who were fine as long as they were struggling together, but when God blessed one, problems arose. There were Ishmael & Isaac whose long-standing conflict was the result of the action of other family members. There were Lot & his two daughters who moved out of the "ghetto," but then discovered that geographically moving does not solve all of a family's issues. There were Essau & Jacob who came here fighting and spent all their days playing "one-upmanship" with each other. Then there was Dinah whose virtue was stolen and her brothers Simeon & Levi who took their revenge by ambushing the Shechemite males who were vulnerable. We all know of Joseph who shared a special love from his father and was envied by his own blood brothers.

Which one of us could not relate somehow or another with just one of the aforementioned families? Who among us has not struggled with a sibling or been envied by a relative? Who among us has not been involved in the middle of an unpleasant situation because of others who had an issue? And yet knowing all of this, should we have reason to hope that things can change and our family units be strengthened.

We should all take courage and comfort in the fact that God has placed a special emphasis on the family. Strong families make for strong churches and broken families can at best make for broken churches. God in His infinite wisdom brought hope to each family by establishing his initial covenant with the family unit (Genesis 1:26-31). In spite of His knowing what would happen in the garden, He blessed the family with an un-revokable and unchangeable blessing. Knowing the family unit would come under satanic attack from day one, God blessed the family and gave us all a reason to rejoice in the hope of his glory.

It is Joseph who demonstrates to us that it is not always an easy task when attempting to be reconciled with family members. Did he not have enough to deal with in his

own personal life? He had endured the rejection of his brothers, a waterless pit, being imprisoned for something he was innocent of [and yet could not prove it] and then being forgotten by the same people he had helped [until they needed his assistance]. He then became the second most powerful person in the kingdom, married, had his own family and yet he was still wounded from family matters. With all his success and prominence, it is his own family which had been crucial to his daily living. He even named his firstborn son after his experience (Genesis 41:51). It was Manasseh whom he noted had helped him to "forget all my toil, and all my father's house."

But God had not brought Joseph this far only to provide bread and water for those enduring a famine. God had brought him to such a place as this to strengthen his own family. The most difficult people to reach are often those who are so close to us. Those we share a common bond with. Those whose words and actions have left us broken and disappointed. Those whose lives we remember and intermittently dream about. For even those we seek to strengthen can cause us great grief.

Three times in a matter of days Joseph was brought to have to wrestle with his own hurt in the process of strengthening his family and settling some family matters. Though he seemed to "have it going on," he still longed for oneness with his brothers. Genesis 42:24; 43:30 and 45:1-2 all recorded his struggle. Having to hide himself [and his hurt] he began to handle his family matters only to end up withdrawing and struggling through his own heart issues. He knew there was enough blame to pass around if necessary, but he also never forgot the dream that God had given him. Knowing it was God who brought him this far, he comforts them by reminding them that "it was not you that sent me hither, but God." Joseph understood that if healing was to occur, forgiveness and restoration must be given.

While there is no quick fix or simple solution for our crisis in the family today, we should all take comfort that healing in our families in imminent if we are willing to remember God's covenant with the first family and the sacrifices it takes individually for the collective good. Remember that strong families make for strong churches and broken families can at best make for broken churches,

CHURCH OF GOD IN CHRIST

BOOK STORE

285 South Main Street
Memphis, Tennessee 38103
(901) 947-9303 or 947-9304
Fax (901) 525-4001

CHURCH OF GOD IN CHRIST

PUBLISHING HOUSE

291 HERNANDO STREET
Memphis, Tennessee 38126
(901) 947-9342 or 947-9343

The Lord gave the word:
great *was* the company
of those that published *it.*
Psalm 68:11



THE DAD'S TRUE VOCATION TAKEN FROM THE BOOK, IN SEARCH OF DAD: CALLING FOR THE DAD WITHIN THE MAN

by Charles Elliott Newbold, Jr.

Not in the wildest dreams of Buddy and Helen Watts did they ever think that the fifth child born to them of six children, in a rural community in Oklahoma, in a poor black neighborhood, on the east side of the tracks...that their son, Junior, would some day grow up to be called Congressman. But after all-this is America."

With that remark, J. C. Watts concluded his rousing speech at the 1996 Republican Convention. He had already established, however, that "there is one title I cherish a whole lot more than the title Congressman, and that's the title, dad." Being a dad is a man's true vocation.

When we hear the term "vocation," we generally think of the occupation one is particularly suited for or qualified to do. Sometimes we simply use that term to identify one's job, even if the individual is not particularly gifted for it.

However, a "vocation" really has to do with one's calling. Most of us feel "called" to do one thing or another. Some people believe they were called to be preachers, teachers, medical professionals, politicians, business persons, housewives, social workers, counselors, hair-dressers, carpenters, electrical engineers, etc.

We who feel called to a particular vocation take our callings seriously. We commit large amounts of money and time preparing ourselves for these careers. It is especially rewarding when we can find employment that supports us to do those things we feel called to do.

There is little doubt that many of us men feel called to do different things that provide important services to others and permit us to make a living in the process. I, nevertheless, believe that these are our secondary callings and not our primary ones.

Family is the dad's true vocation

I believe that our primary vocation, our true calling is to be the husband and father in our families. The original meaning of the word husband is "householder." It has to do with caring for the affairs of the household. It includes the overall stewardship given to the dad toward the whole family.

The husband and father is the shepherd of his family. A shepherd is one who herds, guards, and tends sheep. Shepherds who care for and guide a congregation of people are commonly called "pastors." Shepherd and pastor are synonymous terms. God did not call Abraham to be a businessman, a tentmaker, or a trader. He called him to be the father of a multitude. In the same way, God also calls us to be fathers. Abraham, nevertheless, occupied himself with things that provided for the care and nurture of his family. In the same way, God calls us to occupations that enable us to provide for our families, and these occupations often serve others as well.

However, our primary vocation is family. That is our job, our priority, our focus, and our life's goal whether we are conscious of it or not. Whether we are pursuing it or avoiding it. Whatever else we do is intended to support this primary vocation. This call of God for a man to be the shepherd of his family rests within his bosom.

Family is the dad's function

Because of this calling, the dad has a function in the family that no one else can perform. A woman left alone to raise the children has to do the best she can, but she can never be a father to them, nor can the father be a mom to them. The kids need both fathering and mothering. These are two distinctly different roles and functions. Every child has a vacuum in his soul that needs to be filled with a mom and a dad.

When either or both of these are missing, the child experiences some degree of social, emotional, and spiri-

tual deficiency. Such deficiency is abusive even though such absence is unavoidable at times. Parents who are left to raise their children alone are not always to blame. They are to be encouraged and helped by others in their families and communities of faith as much as possible.

May God bless the good men and women who have given abandoned children a home and a life full of love and care. May God bless stepparents who provide an environment of love, appreciation, and respect for one another in those difficult situations. We will have to make the best of what we have. Ultimately, however, we want to work toward the restoration of men to godliness that they may reclaim their calling as husbands and dads, that they may see this calling as their primary vocation and not relinquish it to the moms, grand parents or step-dads. No one can completely fill the father role as can the genetic dad of the child when he is righteously performing his vocation.

Family is the dad's focus

As dads, flames of jealousy should rage in our spirits to fight for our families and our right to righteously father our children. Rather than running from family responsibility, we leap in the midst of it. Rather than balking at the challenge of responsible fathering, we charge head-on toward it. Rather than fading into oblivion, we stare our insecurities and fears in the face and declare, "No more! We still stand up in our calling from God."

Family is the dad's focus

We come out of hiding in cyberspace, the locker room at the local Y, our tackle boxes, our pickup trucks - the fog of our obsessions - to focus on those domestic responsibilities that belong to us. We discover that our families are more than something we have to work into our guarded activities now and then. We discover that we belong in the toy box with our children. We learn how to focus on what God has called us to be by observing how God fathers us. We make it our job to do what we know to do, leaning heavily upon the grace and mercy of a forgiving God. We strive to become as competent in our jobs as dads as we are in our secondary vocations. God wants us to have the best job possible as a provision for our families. He wants us to do our best on that job. But He wants that in order for us to fulfill our primary role as husbands and dads. Family is our main focus.

Family is the dad's possession

Certain family belongs to all of its members. Mom has made the greatest sacrifice of all bringing forth the children. She is going to feel quite naturally and rightfully possessive of her family. We do not want to take that away. Yet, dad needs to see his unique ownership role of his family if he is to take on his responsibility and stewardship of them.

In the spirit of Abraham, the dad's family came out of his loins and is an extension of the man himself. His family is his own possession just as we, as God's family, belong to God.

God, as Father, wanted a people for His own possession when He chose Israel. Deuteronomy 7:6 explains, "For you are a holy people unto the Lord your God: the Lord your God has chosen you to be a special people unto Himself, above all people who are upon the face of the earth."

Father-God reaffirmed this calling in the New Testament toward His assembly of called-out-ones. We read in I Peter 2:9, "But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light."

Though family is the dad's possession, this ownership does not license us dads to be dictators. We are not autocrats and our family members are not our slaves. On the contrary, we exist to serve them and to meet their needs.

Family is the dad's responsibility

If family is the dad's calling and possession, then family is his responsibility. God has placed the husband as the head of the wife which automatically makes him the head or shepherd of his family. He is responsible for them. He has the call and the anointing from God to be the head. He cannot abdicate or relegate that responsibility to another.

Many of us men enjoy the authority that goes with being the head of the family, but we do not take too well to the responsibility that goes with the authority. All authority carries with it corresponding responsibilities. Authority is a responsibility in and of itself. Whenever we are given responsibility, we become the authority in that area of administration. We cannot have one without the other.

The dad is responsible to God for what happens to his family. A woman may end up having to take responsibilities that she is not supposed to have, but she will not be held responsible for what was not hers.

Family is the dad's stewardship

A steward by definition is one who manages another person's property, finances, or other affairs. In other uses of the term, a steward may be one who is in charge of the household affairs of a large estate and whose duties may include supervision of the kitchen and servants, management of household accounts, or one who acts as a supervisor or administrator for another (as in finances or property).

The dad's family is his true vocation, function, focus, possession, and responsibility but only because it has been given to him by God for his stewardship. For in reality God is the sole possessor of us all, including the family. The very idea of family belongs to Him.

We, as husbands and fathers, have been given stewardship on behalf of God for certain areas of administration by virtue of our calling as men. Our stewardship extends to the full limit of our area of administration.

We are stewards over all life areas pertaining to ourselves and our family members. These major life areas are spiritual, physical, emotional, relational, sexual, mental, financial, educational, social, political, careers and jobs, and recreational. We are responsible for what our children read, see, listen to, and learn about God. We are responsible for their health, well-being - everything.

The dad who has the Spirit of God within him will begin to sense his stewardship responsibilities in all of these areas of his life.

Moreover, he has various stewardship responsibilities toward his family members whether they are his wife and children, brothers and sisters, aging parents, or to some extent, his extended natural family. If the adult men in the home today were acting responsibly as stewards in all of these life areas, there would be less homelessness and little need for public welfare.

Once we dads see that family is our true vocation, we will see that being the dad is also a higher honor and privilege that God has bestowed upon us.

Church Of God In Christ Book Store

285 South Main Street * Memphis, TN 38103

* Hours: 9:00 am - 5:00 pm
Monday - Friday

* 10:00 am - 3:00 pm Saturday

For All Your Church's
Stewardship
And
Educational Materials



HOME SCHOOL: EXPLORING AN ALTERNATIVE

by Kimberly Wesley

Home education or home schooling is a "tutorial method of education in which one or both parents assume the entire responsibility of schooling their own children."

The key reasons parents choose to home school include religion, safety, inadequate school-based education and political beliefs.

Religion

Seventy-five (75) per cent of parents feel that schools (public, private and religious) fail to address spiritual issues or teach the morals they want incorporated into their children's education. Many Christian parents object to the ideas and theories taught in school, many of which are contrary to Biblical teaching. Evolution and sex education are chief among their objections. Now, many schools have adopted or plan to adopt curriculum which teaches that homosexuality is a normal, acceptable lifestyle.

Gay, lesbian and transsexual teachers have brought their private perversions into the classroom and are forcing the public school system to accept them. Remember the national attention the transsexual (male to female) teacher gained through the media last year

when he was fired? Parents and students actually denounced the school board's decision.

Unless your child attends a Christian school, his or her education will not include Biblical teaching, outside of what is taught in the home, at church or in Christian youth groups. It is unsettling to realize children are being taught how to use birth control, but can't be taught the Ten Commandments or the Biblical mandate concerning sexual purity.

Also consider that not all Christian schools teach the same Christian values. There are some denominations which support homosexuality as an alternative lifestyle. Others differ widely on such basic beliefs as the necessity of salvation, sin, the importance of Holy Ghost baptism, or even the existence of heaven and hell.

In Deuteronomy 6: 6 - 9, the responsibility of religious education of children is placed squarely upon the parents. Much of what children learn in the public school system is either void of, or contrary to, the Word of God, and in conflict with what most Christian parents try to instill in their children. Home schooling offers Christian parents the opportunity to control the values their children are taught.

Safety

Consider the following quote made by a public school official.

"No matter where you are, parents want their students safe and secure...that might even precede a quality education...with drugs, gangs, and guns on the rise in many communities the threat of violence weighs heavily on most principals minds these days....Anyone who thinks they are not vulnerable is really naive.: (Principal Michael Durso, Springbrook High School quoted in Washington Magazine, September 1997).

Few parents in America don't worry about sending their children out of the door to school. The epidemics of school shootings and number of students being caught with and expelled for bringing weapons to school are valid causes for concern. The number of reports of teachers, aides, coaches and even principals suspected of or charged with inappropriate sexual behavior with the children entrusted to their care is at the least disturbing. Recently, a school teacher in Tennessee was arrested after it was discovered that she had hosted 'pot' (marijuana) parties for students.

Parents who have been lulled into believing such violence couldn't happen at their children's schools are only focusing on those violent incidents which garner media attention. Statistics compiled from a report of violent incidents from the 1996-1997 school year for all schools across the nation show that one in ten schools reported at least one serious violent crime. A violent crime, for the purposes of the report, included murder, suicide, rape/sexual battery, assault/fighting with a weapon,

robbery, assault/fighting without a weapon, theft/larceny or vandalism. Schools reporting these violent incidents included elementary, middle and high schools. Yes, some of these violent incidents happened in elementary schools.

Violent incidents in schools that year totaled:

- physical attacks/fights without weapons 190,000
- theft/larceny 116,000
- vandalism 98,000
- physical attacks/fights with weapons 11,000
- robberies 7,000
- rape/sexual battery 4,000

Adding the totals, we find that 426,000 violent incidents happened in schools in one school year. These are not statistics taken from criminal occurrences in the streets. These crimes occurred in schools. Parents, do you know which of these crimes or how many occurred in your child's school this year?

Inadequate Education In Schools

This has long been a criticism made by evangelical parents, but has caused marked concern among secular parents. Over-crowded classrooms result in a lack of individual attention. Poor teaching skills, declines in academic standards and poor performance in school by students who excel at home have caused parents great concern.

There are few schools, public or private, which aren't suffering from budget cuts. Teaching positions, programs and equipment are being lost. Students will suffer most.

Parents of gifted children, developmentally and physically disabled children, children with medical or psychological conditions, children with learning disabilities, child actors, and student athletes with hectic schedules are all students who would benefit tremendously from home schooling.

Political Beliefs

Parents who home school largely for political reasons tend to be extremely liberal and want to distance themselves from the institutions they feel limit their freedom. They also tend to think that the school environment is far too restrictive.

On the contrary, Christian parents may view the school environment as having too little restriction with regard to safety and the heretical doctrines that have invaded the school system. Church and state are at odds over the minds and souls of our children. The school system, as it exists, does not represent Christ, and neither does government. Parents must take a more active and aggressive role in the education of their children.

The Benefits Of Home Education

Opponents of home schooling claim that these students are poorly prepared academically. The fact is, home schooled children consistently demonstrate academic superiority. Research shows that home schooled children perform "at a 75 - 95% average on nationally recognized achievement tests."

Home schooling is an exceptionally efficient and productive means of educating children. In the home school, the "quality of learning is held constant and lesson time varied as needed from child to child." The opposite is true in the classroom. Lesson time is held constant, but the quality of learning varies from child to child, from school to school.

Home schooling allows the parent to design a program of learning that will specifically meet the needs of his or her child. The child can work at his or her own pace without wasting time. The home school environment is free from the distractions commonly found in the school system. The low student-teacher ratio of the home school environment ensures the child receives the attention he or she needs.

The issue of socialization is another area opponents claim to be a detriment for home educated children. They purport that these children will lack the socialization skills "necessary to become active, functional members of society." Home schooling "encourages the adoption of parental values as opposed to peer group values...." The home school environment teaches children to make decisions based on what is right instead of what peers determine.

Home educated children do not lack opportunity for social interaction. These students have plenty of socialization opportunities offered through the family, church, community athletic and youth groups, in addition to their interactions with other home schooled children. Again, this is where the flexibility of the home school setting can be a valuable asset. School systems cannot tailor their schedules to allow each student to attend youth conferences or other important religious or community events.

Research has also shown that home educated children are more self-confident, independent, have strong family roots and the ability to relate to people of all ages. The home school environment produces children who are not peer-dependent or suffer low self-esteem as a result of the competition, ridicule, rivalry and reliance upon peer-approval rife in the school system. Dr. John Wesley Taylor V, in his study focusing on self-concept

and socialization of home schooled children, found that "self-concept and socialization are significantly higher than that of conventionally schooled children."

Dr. Edward L Shyers, in a 1992 study, found that children "ages 8 to 10, educated entirely in a home-school, have significantly fewer problem behaviors than children of the same age from traditional schools." Parents who home school control the type of punishment issued for problem behaviors. Parents don't have to wonder if race, sex, religion or other particular prejudices of the teacher will come into play when a child is punished for problem behaviors.

Home schooling is efficient in time and money. The average cost per child, per year, to home school is $488.53. To gain most of the advantages found in the home school, many parents would choose a private school. The cost of private school would cost parents thousands each year in tuition, uniforms and other fees.

Home School Statistics

Most of the teaching, in home schools are done by mothers, more than 88% of it, in fact. Fathers are the principal instructors in nearly 10% of home schools. At this time, it is estimated that 450,000 to 1 million plus children are educated at home in the United States. Some 25.6% of those children previously attended public schools, while 24.4% previously attended private schools.

Now that home education is legal in all 50 states, organizations tracking the statistics for home schooled children will be able to report more reflective data. However, if the data taken from home schools established in the states of Florida, Minnesota and Texas are any indication, home schooling is becoming an increasingly preferred method of education. These three states reported increases in the number of students educated in the home of 19%, 21% and 39% respectively.

Legal Implications

As previously stated, home education is legal in all 50 states, but this does not guarantee that parents who home school won't have problems with their local school systems. In fact, there have been cases where parents have faced legal difficulty.

Until July 1, 1994, parents who chose to home educate their children, grades 9 - 12, were required to have at least a BA degree. Since the 1994 ruling, parents educating high-school aged children are required to have at least a high school diploma.

This law requires that parents still register their children with their local public school. Families who are unable to comply with this law may request a waiver from the Commission of the Department of Education. Parents who home school should consider joining the Home School Legal Defense Association. The HSLDA provides parents with experienced legal counsel and representation in case a family's right to home school is challenged. Attorney's fees are paid in full by the organization.

Parents should also contact the local home education association for their state or region. These groups provide support for home schooling families and offer conferences and seminars as well as athletic and youth activities and graduation ceremonies.

Getting Started

Register your child(ren) with the local superintendent or the church related school of your choice offering services to home schooling families. You will need to meet the requirements of that school and your child(ren) will need to participate in academic testing whenever the school's students are tested.

Read, research and gather information on all aspects of home schooling; educational, historical, political and legal. This will enable you, should the need arise, to defend your educational choice to anyone who questions it.

Research and select curriculum for your child(ren) or enroll in a specific home study course.

Home education is not new and has been noted in 6,000 years of recorded history. A few famous home schooled personalities include Benjamin Franklin, Daniel Webster, Thomas Edison, Albert Einstein and Franklin D. Roosevelt.

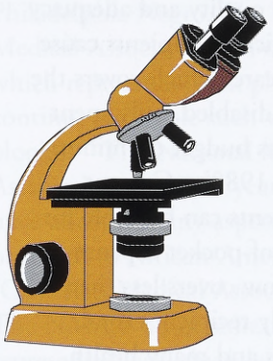
Home schooling is an opportunity for Christian parents to advocate for their children spiritually and academically. In light of the continued failures of school systems nation wide to protect, adequately educate and provide Biblically based moral instruction to children, parents may find that home schooling will afford them the best way to overcome these failures.

This article was complied from information taken from articles found on the internet, including the March 1998 report compiled by the National Center for Educational Statistics on violence and discipline problems in United States public schools. Information was also taken from The Decision to Home Educate: What You Should Know, a publication by the Middle Tennessee Home Education Association.

For more information on the Home School Legal Defense Association, you may write to:
HSLDA Paeonian Springs, VA 22129.

African American Healthcare

Part Two
by Tony Britton



Blacks were routinely denied access to hospitals and quality medical care in the ante-bellum and post ante-bellum eras. Civil Rights legislation of the 1960's determined that people cannot be denied access to public facilities on the basis of race. While they cannot be denied access to public hospitals, African-Americans do receive limited access to some specialized and follow-up treatments. Free-lance writer Akilah Monifah reported in a Knight Ridder Tribune article the results of a recent study she found in the New England Journal of Medicine. The study points to a bias in the way blacks are treated in the health care industry. The study utilized 720 physicians, who viewed taped interviews and analyzed the medical data of eight patients. The eight were actually actors, four whites and four blacks, matched on the variables of gender and age. All eight complained of the same symptoms. Results showed that race and sex were "significantly associated with the physicians' decisions about whether to make referrals for cardiac catheterization." This procedure determines whether or not cardiac surgery is needed. Women and African-Americans were only 60 per cent as likely to be referred for the procedure as men and whites. African-American women were only 40 per cent as likely to be referred for the procedure, although it is well documented that there is a high incidence of cardio-vascular disease among women. Research has also shown that blacks tend to receive less aggressive treatment for this condition.

Lovell Jones observed a group of African-American women who were interviewed for eligibility in a clinical study. They were "well-educated, middle-income individuals, and most had had radical or modified radical mastectomies with no follow-up care" (Jones, 1997). However, most of the white females enrolled in the same study and who had had the same type of surgery had received follow-up care.

African-Americans are included in fewer trials of new medications and this inequity of access is particularly apparent among AIDS patients, a disproportionate percentage of whom are minorities.

Gains Attributed To Government Involvement

Because the health gaps between minorities and whites are so large and continue to persist, minority health is receiving special attention in political, social and medical literature. This is not to say that gains have not been made.

The Medicaid and Medicare programs enacted in 1965 grew out of the federal government's commitment "to ensuring access to health care for many of the nation's most vulnerable people - the elderly, the poor, and minorities" (Davis and Schoen, 1978). In the decade before government involvement, many health status indices showed little change. Data has shown that: more blacks are seeing doctors; more women are receiving prenatal care; more minority children are being immunized; more minorities are being hospitalized; and more aged minorities are gaining access to long-term or extended care facilities. There have also been increases in the number of African-Americans who are seen for routine exams. (Davis, et. al, 1989).

While gains in access to health care are evident, it cannot be assumed that "no further problems remain and that every American now has equitable access to health care....And finally, questions about the quality and adequacy of care obtained by blacks and other beneficiaries of government health care financing programs deserve attention in order to evaluate more fully the progress achieved" (Davis et al, 1989). Just because there is increased access doesn't mean there is increased quality of care.

Government assumed that, since one-third of the poor population during the 1960's was African-American, that its Medicaid and Medicare programs would reduce the gaps in care access for minorities and the poor. It would do for health care what Affirmative Action would do for commerce. Yet, more than 35 million Americans remain without health care coverage. Majors cutbacks in funding for Medicare, Medicaid and other health care programs were made in the 1980's, although these programs had been proven to be major sources of health coverage for poor black and white Americans for two decades. Medicare and Medicaid's woes continue. In response to decreased program spending, the programs have developed restrictive eligibility requirements. The number of Medicaid recipients number far below the number of

Americans who fall below the poverty line. The limited participation of doctors and the quality and adequacy of care for Medicaid recipients cause concern. Medicare, which covers the elderly and the disabled, only spent ten percent of its budget on minorities in the early 1980's. Current Medicare recipients can be liable for substantial out-of-pocket expenses. The program now covers less than half of an elderly recipient's total health care costs and many health care services have been excluded (Davis et al., 1989).

Other programs created to expand the system's capacity for care have also suffered since the 1980's. The Maternal and Child Health Block Grant organized under the 1981 Omnibus Budget Reconciliation Act included the Maternal and Infant Care and Children and Youth programs (enacted during the 1960's) to "meet the comprehensive needs of mothers and children in poor communities" (Davis et al., 1989). States do not specifically report on these programs, therefore, their growth, their effectiveness or how they have fared since the restrictive budgetary climate of the 1980's cannot be assessed.

Actions And Implications For The Future

Clearly Medicaid, Medicare and other primary care programs are needed to provide coverage for the poor, a disproportionate number of whom are black, as demonstrated by marked contrast in access before and after these programs were enacted. Government involvement is still vital to insuring minority access. Davis and her colleagues suggest the problems that exist with Medicaid and Medicare could be remedied through: expanding coverage to close the gaps found in these programs and those offered by private employers; develop new systems of funding long-term care; expand funding of primary care programs in underserved and disadvantaged communities; encourage physician and hospital participation in Medicaid by making reimbursements equitable to those made in Medicare; and, develop and enforce quality care standards and nondiscriminatory policies (Davis et al., 1989). More research needs to be done to assess the quality of care African-Americans are receiving in both government subsidized programs and through private health insurance policies.

When it saw that nineteenth century blacks were dependent upon racially biased white physicians, the black medical profession "made its appearance with the creation of nearly a dozen medical schools" (Beardsley, 1987). These included Howard Medical School (Washington, DC, 1868); Meharry Medical School (Nashville, TN, 1876); and Leonard Medical School (Raleigh, NC, 1882).

There is a sore lack of black representation in all major medical fields. In the deep south "(most) Afro-Americans preferred to be treated by members of their own race" (Beardsley, 1987). Acceptance of blacks into medical schools remains slow in America. "Entry of minority students to medical school has decreased by 12 per cent since 1994. African-Americans currently account for only three per cent of American physicians and two per cent of medical school faculty members" (Canadian Medical Association, 1999). The majority of black physicians in current practice have been educated at Meharry Medical School and Howard University of Medicine. Black representation in nursing and other allied health professions is also low. The exceptions are dietary, housekeeping or aide-related positions which are relatively menial. Efforts to encourage blacks to enter the medical profession must not only be renewed, but also, funded. Communities in sore need of black physicians and other allied health professionals should consider exploring ways to fund or assist the funding of the education of such professionals. One method would be through cooperative loans or grants. In exchange for assistance, a student might agree to work in that community for a prescribed period of time.

Many black hospitals have closed their doors, unable to keep pace with a health care industry which "is no longer merely the provider of medical services but a multibillion dollar industry" (Jones and Rice, 1987). Black physicians who could not gain acceptance into white medical institutions created their own medical societies and hospitals "at an impressive rate" (Beardsley, 1987). The first was Freedmen's Hospital, established in 1868 in Washington, DC.

These institutions, however, could only reach blacks who had migrated to the cities. Rural blacks came to rely on folk and traditional medicine, 'hoodoo' root doctors, patent medicines and flamboyant faith healers like Bishop Daddy Grace (Beardsley, 1987). They developed a fatalistic perspective on life, noted by Meharry's Dean Hubbard as the view that "no man could die before his time. Accordingly and foolishly they put off calling for the physician or surgeon until it was too late" (Beardsley, 1987).
The Hospital Survey would be useful in assessing diagnosis, duration of stay and medical services received, treatment plan or plans for follow-up care. The data retrieved from this could be compared among racial groups to help evaluate the type of care African-Americans are receiving in comparison with non-minorities. Ralph H. Hines pioneered the use of this type of survey with minority populations in his study on blacks being served by Hubbard Hospital.

Hines recognized "the hospital must be drastically altered if it is to meet the changing needs of the community" (Hines, 1967).

Where access to mainstream institutions has been a barrier, the community health center has been a successful approach both in rural and underserved urban areas. There is a clear need for "community representatives or subscribing patients to have a role in the management of their families' health maintenance organizations (HMOs) or the like, which is at least equal to the role of PTA groups in the management of neighborhood public schools" (Schensul and Guest, p. 39). Community health centers must actively educate its users about their rights as patients, selecting and supplementing health insurance, and what to do when or if they suspect they are being discriminated against.

The African-American perspective in matters of lifestyle, health, family, religion, environment, reproductive health and other contemporary issues must be recognized and respected. Author and researcher, Jorge Garcia argues that "(the) history and types of encounters African-Americans have frequently had with white Americans in various professions and institutions...will influence the perspectives we are all likely to take on questions about how health care professionals and institutions ought to behave" (Garcia, p. 5). Non-minority physicians could best treat minority patients if they acquire cultural insight into discrimination and its impact on African-American attitudes toward health care providers.

Lastly, we must focus on eliminating racism in medicine. An abstract which appeared in the Canadian Medical Association Journal called for American medical schools to "open more places to black students and change their curricula so that all medical students are exposed to the issues of racial and gender health" (Canadian Medical Association, 1999). The courses implemented and taught by Ed Morman and Kristin Kay Barker are a start. In addition, medical schools "must accept the responsibility for assuring adequate training of every student in providing care to the poor and in understanding his or her fundamental responsibility to serve the medical needs of all people" (Neal Baer, p. 133). Access to medical care is viewed and treated as a privilege by many professionals in the American health care system rather than a right that should be extended to a specific group of people (Kelley, 1999)

Conclusion

"The health of a people and the quality of health care they receive reflect their status in society" (Dula, 1994). The mistreatment and negligence shown toward blacks in pre and post Civil War eras have done much to engender the mistrust of African-Americans.

The sentiments of ante-bellum medical society prevail hundreds of years later: the health of blacks is not worth salvaging. Individual and cultural racism have given rise to institutional racism in American medicine. It is reflected in "the attitudes of nurses and other health care providers toward patients and their fellow professionals of different ethnic groups" (p. 1).

The American health care system will not take responsibility for its past and present contributions to the poor health of black America of its own volition. For example, Eugene Harris, a white professor from Fisk University, proclaimed, "The suppression of his ballot, and the other discriminations that are made against the black man, have at least no immediate bearing on his health, vitality, or longevity." Harris' declaration was challenged by W.E.B. DuBois' pioneering work, The Philadelphia Negro. The National Medical Association, an organization which represents black physicians, continues to battle such warped ideologies. "The National Medical Association says '380 years of racism have affected many aspects of care provided to African-Americans" (Canadian Medical Association). The NMA is an organization which represents black physicians.

The initiative African-Americans took in forcing the government to enact the Civil Rights legislation of the 1960's is the same initiative that must be taken in African-American health care reform. African-Americans must force the American health care system to open up a dialogue in much the same way that residential communities, schools and employers have done to promote diversity and understanding.

Comments made by Elena Nightingale, in her study on the effects of apartheid medicine in South Africa, ring true for the American health care system: Clearly,...(America) has the ability to reduce markedly, if not eliminate, the serious health problems that exist among the black population. It can, if it chooses, eliminate the institutionalized system of racism and discrimination that have made the country, for decades, a symbol of human rights violations. The task facing...(us) is to continue to extend the process that (civil rights reforms) have begun, until profound and lasting improvements in health care...are a reality.

Reforms in African-American health care delivery and services must be implemented now. It is a literally a matter of life and death.

SETTING GOALS FOR SUCCESSFUL SUNDAY SCHOOL

by Rodney L. Pry

What's in store for your Sunday school the balance of the year 2000? Will it end up another "ho-hum" year or will it be a year that sees your Sunday school "soar" as you grow in attendance and in spiritual commitment to our Lord and Savior, Jesus Christ?

For any Sunday school to grow, there must be a commitment of time and effort by the leaders, workers and members of the Sunday school and church. The Sunday school will not grow by itself-it will take hard work. But, if you believe that the study of God's Word, the Bible, and seeking His guidance for our day-to-day lives are important, you should be willing to make such a commitment to see that your Sunday school grows. I would challenge you to establish some "goals for growth" for your Sunday school. Here are some goals that I would suggest:

1. Increase your weekly attendance by at least 10% over last year. Actually, I would suggest that you shoot for an even higher increase by trying to increase attendance both from "within" and from outside your church. If your church is like most, you probably have a large number of persons who attend worship services or other church events but do not attend Sunday school. Involving these persons in the Sunday school should be one of your top priorities. Do not hesitate to encourage your members to invite new persons, their friends, relatives, etc., to your Sunday school. Planning to hold an enlargement campaign and workshops on witnessing and extending invitations to others will help you reach this goal.

2. Help your teachers improve the quality of their teaching. The lack of training for our teachers is probably the number one problem in the Sunday school today. Far too many people are thrown into a teaching situation without proper preparation and training. The Bible is the most important book there is. It has eternal implications. Yet we require much, much more of a person who will teach math or computers than we do of a person teaching the Bible in Sunday school. I'm not saying that every Sunday school teacher needs to have a teaching degree; what I am saying is that every Sunday school teacher needs all the help and support we can give them. This means providing one or more teacher training workshops for your teachers during the year ahead. It means holding monthly teacher's meetings where ideas and problems can be shared. It means improving the resources available to your teachers (audio visuals, videos, books, magazines, etc.). And, it means giving them the support and encouragement that they need. (Establish a system of prayer partners for all teachers and a system of working partners for the new or young teacher.)

3. Strive for spiritual growth. Spiritual growth is not a thing that you can easily put numbers to in order to gauge your progress, but it is probably the most important thing you can do during 2000. Only as your Sunday school teachers, leaders and members increase their commitment to our Lord, His Will and His Work, will we really see an increased commitment to the importance of the Sunday school. Remind the members of your church of the value of spiritual renewal and growth. Encourage your pastor to speak on the subject often. Plan a spiritual renewal weekend or similar special services with a special guest speaker. Plan a coordinated Bible reading campaign. And, very important, encourage all church members to pray for spiritual growth within your church and Sunday school. Publishing a list of prayer concerns and needs in your monthly church newsletter is one way to remind your members of these prayer concerns. Another important part of this spiritual growth effort should be to encourage your Sunday school teachers to talk to their members often about their need of Jesus Christ as Lord and Savior. Holding a special workshop to help your members lead others to Christ might be a great help, too.

4. Hold at least four Sunday school fellowship events during the year. Helping the members of your Sunday school to get to know one another and to build Christian friendships is an important part of Sunday school, too. Special fellowship building activities outside the Sunday morning classroom is an important way to build these friendships. Family night dinners, game night programs, summer picnics, block parties, Halloween parties, Christmas parties and other similar events should be considered. In addition to these churchwide activities, individual Sunday school classes should also be encouraged to hold their own fellowship events.

5. Establish at least one new Sunday school class before the end of the year. Do you have a class for every person who might come to your Sunday school? Are there people who don't attend your Sunday school because there is not a class to meet

their need? If you can answer "yes" to either of these questions, it's time to consider creating a new class or classes. One possibility might be a class for new Christians. A new class for older youth or young adults might be needed. You might also consider a new "elective" class that would use one of the many outstanding Christian books available today as its textbook. Another idea would be an indepth Bible study class.

6. Hold one or more events to recognize and thank your Sunday school teachers and workers. When was the last time your church really said "thank you" to your Sunday school teachers and other workers who give so much of their time to your church? To do this, why not hold a banquet or covered dish meal in their honor? Recognize them during a worship service. Present them with certificates or other small gifts of thanks. How you do it is not really that important; the important thing is to let them know that you and the members of your church appreciate their hard work.

Extra time, effort and prayer put into your planning now will mean a more successful Sunday School program.

OPEN LETTER

From

Pastors and Elders' Council Chairman

"Let us walk worthy of the vocation wherein we are called . . . with all forbearing one another in love . . endeavoring to keep the unity of the spirit in the bond of peace."

This announcement is to inform all Pastors and Elders of the Church Of God In Christ about the forthcoming election.

The International General Council of Pastors and Elders will conduct its quadrennial election during the Holy Convocation November 11, 2000 at 6. p.m. in the Council's Chamber.

Candidates for various positions are:

CHAIRMAN
Thomas E. Hammonds
Solomon Williams

Vice Chairman
Isaiah Grover

Secretary
William Best

Treasurer
Herbert Purkett

Submitted by Elder Thomas E. Hammonds, Chairman
E-mail Rev Ham 798@AOL.com

Excerpts from "DEMOGRAPHIC EVANGELISM"

Tools to help you focus on a target group

When you distribute flyers for vacation Bible school, you go to neighborhoods with kids, not to retirement villages. When you are trying to attract Gen Xers [generation X], you put ads for special church concerts in the local newspaper.

Target evangelism is not an attempt to exclude anyone. Rather, it is a method that helps churches deal better with economic realities. Most churches do not have the resources to provide programs for every sociographic or generational group of people. If you can afford to minister to everyone, then do so. If you are working with a limited budget, however, then you must decide whom you will target with your message.

SOCIOGRAPHIC TARGETING

Percept (800-442-6277) can help a church define the sociographic groups in its ministry area. Using U. S. Census bureau information, Percept provides a demographic breakdown of an area that includes age, income, population change, race, and what it calls "U. S. lifestyle segments."

By overlaying information gathered from its surveys on lifestyle segments, Percept projects people's preferences in church programs, faith, worship, music, and advertising methods.

A church can ask for demographic reports according to zip codes, a specific radius around its building, or a specific area it has defined in the community. The package of information the church receives includes a description of how the data were gathered, an explanation of the characteristics of the U. S. lifestyle segments, and colored graphs for use on an overhead projector.

GENERATIONAL TARGETING

One way to understand the people in a potential ministry field is to view them as members of a unique generation. People who lived through the Depression, for example, operate differently from people who came of age during the Vietnam conflict. Baby boomers have different goals and beliefs from recent college graduates who are just beginning their careers.

Christian publishing houses are producing resources to help churches get a handle on generational issues. Many of those resources are targeted for the following generations:

Bridgers. Thom Rainer, dean of the Billy Graham School of Missions, Evangelism, and Church Growth coined the word Bridgers to describe post generation 'Xers' which bridge ministry into the 21st century.

A high percentage of Bridgers attend church, but a low percentage of them are making commitments to Christ. To encourage more commitments, Rainer believes that churches need to put more emphasis on children and youth evangelism, not just youth programs. In addition to identifying the tendencies of this generation, Rainer describes what churches should do to be Bridger-friendly. Copies of Rainer's book, The Bridger Generation, can be secured by calling Broadman & Holman at 1-800-233-1123.

Generation X. Geno Robinson believes the key to understanding Gen Xers is to examine their life-development issues. But he also warns against making assumptions about individuals based upon trends of a generational group. In his book, Intersecting Lives: Road Maps for Ministry with Young Adults (Willow City Press, 559-229-9533, ext. 234), Robinson explores the challenges and opportunities of ministry with young adults. Using case studies, he shows how churches can reach out to Gen Xers via big events, challenging discipleship courses, small groups, and choirs.

Boomers. The Family Friendly Church (Group Publishing 800-447-1070), by Ben Freudenburg and Rick Lawrence, argues that to reach Boomers and their families, churches must shift their emphasis to become family-centered.

Builders. Jim Hughes works with the Senior Adult Ministry at Skillman Church of Christ (214-553-0790) in Dallas Texas. He wrote How to Build a Senior Adult Ministry in a Church Environment to help a church minister with senior adults, not to them. His notebook includes how-to information, a cassette seminar, and a computer program to track ministry to seniors. It also offers case studies of churches that are putting seniors to work in peer-friendship evangelism, revivals, newcomer visitation, and integrating church visitors into church programs.

HOW TO HIT THE TARGET

Churches can use traditional means of advertising, such as direct mail, the newspaper, or Yellow Pages to reach a generational target with their message. A more personal

approach includes the following:

In metropolitan areas, two types of churches are emerging. The neighborhood church ministers to people within a certain radius of the church. A regional church draws members from all over the city. The congregation must thus rethink the notion of attracting people who live near the church. One way to deal with this is to target people in the neighborhoods of church members rather than in the area around the church.

The Mapping Center for Evangelism (888-627-7997) helps a church map out a strategy for reaching such neighbors. Its Harvest Tools CDs allow a church to redefine its ministry field as a geographic area around members' homes rather than as a radius around the church building.

Each CD contains the names, addresses, and phone numbers of church members and their neighbors. With that tool, users can print neighborhood prayer lists, compile a cluster analysis that shows where their members live, and print demographic reports for each neighborhood.

Other ideas for reaching those around the church:

Prayer - Church members can use the prayer lists generated from Harvest Tools to become prayer captains in their neighborhoods.

Food for the Hungry - Canning Hunger (714-279-6570) is a strategy to cultivate relationships in a neighborhood by collecting canned foods for a hunger drive. This program helps feed the hungry, gives Christians a reason to knock on their neighbors' doors, and builds relationships. A neighborhood prayer captain gathers the food, then returns the next month to thank neighbors for their contributions and to report on how much food the neighborhood collected. While they are calling on neighbors, prayer captains can gather prayer needs.

Neighborhood evangelism mobilizes church members to take spiritual responsibility for their neighbors. In the process, they build positive relationships, increase the visibility of the church's prayer ministry, make a priority of talking to God about a person before talking to a person about God, help the community work on solving the hunger problem, and present the gospel in a nonthreatening way.

Welcome the Stranger. Though a church may select a target group to evangelize, it should also be ready to minister to whomever walks through its doors. As Christians, welcoming all people should be a priority for us. We always need to be ready to share our faith with those inside and outside our target group.

(Jim L. Wilson is senior pastor of First Baptist Church of Alameda, Albuquerque, New Mexico.)



SUPPORT THE VOM
VOICE OF MISSIONS

938 Mason Street

Mason Street
Memphis, Tennessee 38126

Bishop Carlis Moody
President

What It Takes To Make It In The Music Business

by Benita Tankard

Nearly 15 years have passed since I attended my first midnight musical at the National Convocation of the Church of God In Christ in Memphis, Tennessee. It was nearly 3:00 a.m. I settled in to watch with anticipation as delegates filled the theater where the annual midnight musical was held. Soon the voices of gospel artists...Mattie Moss Clark, Richard White, The Clark Sisters, The Hawkins, Timothy Wright, Darryl Coley, and Commissioned filled the air-and the building began to rock. This musical, now held annually at the Pyramid in Memphis, has been the launching pad for the career and musical ministries of many renowned recording artists.

The Church of God in Christ is known for its wealth of talented musicians and vocalists who minister in their home churches each Sunday morning. This article is for you if you are a dedicated minister of music, vocalist or songwriter who believes you have been called to take your ministry to a national audience and have wondered, "what it takes to make it in the music business."

Simply put, it takes commitment, persistence, perseverance, a plan, partners and most importantly, a purpose, to press through the ups and downs of developing and maintaining a music career and ministry.

What does it take?

* Number one:

An artist must honestly believe that gospel music is a ministry and the purpose for which he or she is called. The truth of the matter is that as a business, gospel music is filled with many egoists and opportunists. Before taking on a career in gospel music an artist should really examine his/her motives and be sure they can make the adjustments required in dealing with the pitfalls and the challenges of the music business.

* Number two:

An artist must have a plan and be willing to invest finances, sweat and tears to develop his talent and reach his goals. An artist must surround herself with other talent so that she will grow through the exchanging of ideas and styles and to ensure that her music is commercial and competitive. He/she should survey the music industry's successful artists for ideas on developing one's talent, image and presentation. Furthermore, a team of producers, managers, booking agents, entertainment lawyers, and promoters should be assembled. These persons should be both capable and connected. Networking is definitely one of the keys to success in this industry. The Gospel Music Association and the Gospel Workshop of America and its local chapters present opportunities to meet persons who can provide professional services such as radio/retail, promotion, marketing and distribution.

* Number three:

With the proliferation of talent and the competitiveness of the gospel music industry, artists will need to become familiar with all aspects of creating a project and taking it to market. An artist can no longer wait for a record deal to come to him, but must create his reality. An artist will need to establish a track record of sales and performances. Doing so will provide leverage when negotiating with major labels for a record/production/distribution deal. Beyond creating a high quality recording, an artist will need to know the niche for his product, his target audience, the best media (i.e., radio format), venues and promotional opportunities for his/her music. Good books to review on recording and promoting your own recording are Kasif's What You Better Know About the Business of Music; Mark Halloran Esq's, The Musician's Business and Legal Guide ,and Donald S. Passman's, All you Need to Know About the Music Business.

* Number four:

An artist should focus on developing relationships with print, television, radio, web and magazine professionals to ensure that his product gains maximum exposure. The Gospel Round Up published by Lisa Collins of BillBoard Magazine is a comprehensive directory of gospel television and radio programming and magazines that caters to gospel music lovers. In addition much valuable information on the who, what, when, and how of gospel music industry can be garnered from this directory available on the internet at www.gospelround.com.

In conclusion, making it in the Music Business requires hard work, initiative and persistence. An artist must keep an open mind. She must be willing to develop her talent and surround herself with a good production, promotion and legal team. A working knowledge of basic music industry legal issues such as copyright, contracts and royalties is essential.

Who Are You?

By Steve Simms



I am what I AM says I am. That's what I am. And so are you. You are what I AM says you are! Yes, you are!

There is a lot of confusion today about who we human beings are. Some people think we are only a cosmic accident, a product of the "the big bang." Others think we are only a type of animal. Many think we are nothing more than physical--just flesh, blood, bones, and a brain.

Even when we human beings evaluate our own lives, we are often less than complimentary. We often don't think very highly of ourselves. After all, who are we?

There are four ways people determine who they are.

The first one is the shadow-liver. He lives for the approval of others. He thinks: " I am what other people think I am.." So he continually tries to impress others. He doesn't care what he really is, just as long as he can look good to other people.

The second is the feel-liver. He lives by his feelings. He thinks: " I am what I feel like I am." When he feels good he thinks he is valuable. When he feels bad, he loses any sense of personal worth.

The third is the do-liver. His sense of worth comes from what he does. He thinks: "I am what I do to prove I am. When he accomplishes a lot and is successful he believes in his value. If he fails, he turns to despair.

The fourth is the be-liver. His worth comes from who God says he is. He thinks: "I am who I AM says I am. He knows he is valuable because Jesus Christ gave His life for him.

How do you live? ""Shadow live?" "Feel live?" "Do live?" Or "Be Live?" M. Raymond, a monk, said: "Men may place a very low value on you as a person. You, yourself, may estimate your being as of little worth. But God's promise to Eve, and Gabriel's message to Mary, say that you are worth the very Blood of God."

St. John Berchmans said: "What we really are consists in what God knows us to be." So who are we? What does I AM say we are?

God says we are: "made in His image, " "fearfully and wonderfully made," "new creatures in Christ, " " more than conquerors through Him who loves," "joint heirs with Jesus," "children of God." In fact, there is an entire book, the Bible, that says what I AM says we are. Read it. Believe it.

Other people's opinions of me don't matter, because I am what God says I am! My feelings have nothing to do with it, because I am what the Lord says I am! What I do, how hard I work, and how much I accomplish, doesn't determine my value, because I am what I AM says I am.

PASTORS AT WORK: WHERE THE TIME GOES

Published by Christianity Today, Inc.

The Whole Truth, in an effort to empower its readers with an increased awareness and sensitivity to the roles and responsibilities of pastors shares information gleaned from a new nationwide study conducted by the research department of Christianity Today, Inc., which dispels some myths about how pastors spend their time. Pastoring is not a one-day-a week job, that's for sure.

A Longer Week

For more than eight out of ten pastors, a nine-to-five, 40 hour workweek no longer exists. Typically, pastors start their workday at 8:00 a.m. and end it at 6:30 p.m. They do that six days a week. The median amount of time pastors spend working each week is 55 hours. When pastors do take a day off, they usually choose Monday.

Where the Time Goes

Of all their activities, pastors spend the most time on sermon preparation. Altogether, they spend more than one-fifth of their time preparing and delivering sermons. Pastors who put in 60 or more hours a week spend most of the additional time in administration or budget work, visitation or pastoral care, counseling, teaching, planning, evangelism, training leaders and mediating conflict. In general, the time spent in sermon preparation does not change as work hours increase.

Though Sundays tend to be long days for pastors, Wednesday is typically their longest day. Throughout the week, pastors spend four evenings in ministry activities and take four phone calls at home after 6:00 p.m.

Overworked?

American Demographics columnist, Cheryl Russell, reported in 1995 that full-time employees in the United States worked an average of 163 more hours in 1987 and in 1969. "That is an extra month of work," Russell said.

Pastors are no exception. Forty percent of the pastors in our study said they are working more hours each week than they were five years ago. About 40 percent said they're working the same amount. And only 15 percent are working fewer hours than in 1992. Furthermore, 75 percent of the pastors who came to the pastorate from another career said they work more hours in ministry than they did in their former jobs.

Working more hours appears to be one way to increase job security. Pastors who work 50 hours or less each week are 35 percent more likely to be terminated. And, in general, those who have never been forced out of a pastorate are working more hours per week than they did five years ago.

(John C. LaRue, Jr., is vice president of research and development for Christianity Today, Inc., in Carol Stream, Illinois. He may be reached by e-mail at yceditor@ourchurch.net.)

CALENDAR 2000

NATIONAL PASTORS & ELDERS CONFERENCE
August 28 - September 1
Shreveport, Louisiana

BISHOPS CONFERENCE
September 19 - 21
Washington, D. C.

INTERNATIONAL HOLY CONVOCATION
November 7 - 14
Memphis, Tennessee

PROFILE OF TODAY'S PASTOR: MINISTRY UPS AND DOWNS

Like everybody, pastors experience the ups and downs of life. Yet ministry has unique characteristics. What are the high and low points specific to ministry? What factors do pastors feel enhance their ministry? Drag it down? The latest **Your Church** research has some answers.

Ministry Enhancers

Marriage has the greatest positive impact on the typical pastor's career. Nearly eight out of ten pastors say marriage is the top ministry enhancer out of 21 various circumstances and life events listed in the survey. (Only 3% of pastors in this study have never married.)

The next four top areas mentioned by a majority of respondents relate more directly to the trade of ministry: preaching (67%), sense of call to ministry (60%), sermon preparation (60%), and pastoral care (54%).

The next five ministry enhancers relate to the various stages of child rearing (twothirds of the pastors surveyed have children living at home) and are still considered by the majority to be enhancements to their ministry, though a greater percentage also found child rearing a burden.

Ministry stressors

The three greatest stress areas pastors face in their ministry are: church politics, financial shortfall, and difficult staff/board relationship. Between three and four out of ten pastors say these have had a major negative effect on their ministry.

Pastoral care (23%) and sermon preparation (20%) cause major stress for one out of five pastors. However, these also received high positive marks–high enough, in fact, for most pastors to call them enhancements rather than detriments.

Other experiences or phases of life a large majority of pastors found stressful to their ministry included: personal or family illness, doubts or crisis of personal faith, aging parents, death in the family, preparing for retirement.

High Points of Ministry

The survey also asked pastors what were the high points in their ministry career, and what made them possible.

For the largest group of pastors (7%), their first ministry position is considered a high point in their career. Slightly fewer (24%) think their current position is a high point. Other high points of ministry are missionary work and starting a church.

Highest Points in Ministry

First position/church	27%
Present position/church	24%
Second position/church	20%
Third position/church	13%
Missionary work/trip	12%
Starting a new church	12%

What was it that made these high points possible? Good relationships, personal and congregational support contribute greatly to high points in pastoral careers. But relationships gone awry, as mentioned above, church politics and difficult staff/board relationships account for two of the three greatest stressors to ministry.

The next two factors contributing to ministry high points were: using spiritual gifts, and realizing one's life call.

Factors that Contributed to High Points

Congregational support	27%
Wonderful relationships/people	27%
Using spiritual gift	25%
Life call realized/sense of calling	23%
Church growth	20%
Helping others	14%

Low Points in Ministry

The survey asked pastors what were the low points in their ministry career and what contributed to them. Again, relationships were critical. Internal church problems and poor relationships with the board contribute the most to the lowest points in pastoral ministry.

A problem not mentioned earlier as a stressor that surfaces here as a low point is having to leave one church and move to another, which sometimes means being out of the ministry between the pastorates.

Lowest Points in Ministry

Internal church problems	22%
Poor relationship with board	16%
Between pastorates/moving	16%
Second church	16%
First church	13%

Not surprisingly, the following people-related problems contributed to ministry low points: conflict with the church board or elders, personality conflict, church split or troubles.

The next two factors that contributed to ministry low points are: financial difficulty, and stress.

Factors that Contributed to Low Points

Conflicts with board/elders	32%
Personality conflict in church	27%
Church split/troubled	22%
Financial difficulty	15%
Stress	14%

The Study

We mailed 2,218 surveys to a random selection of U. S. pastors, and 758 responded, giving a 34 percent response rate. With this sample, results are considered accurate to within plus or minus 4 percentage points 95 percent of the time. (John C. LaRue, Jr., is vice president of research and development for Christianity Today, Inc., in Carol Stream, Illinois.)



Like everybody, pastors experience the ups and downs of life. Yet ministry has unique characteristics.

THE COGIC WOMAN

The COGIC Woman by Glenda Williams Goodson

EVANGELIST FRANCES KELLEY:
PRAYER ABSORBS PAIN AND PRODUCES POWER

Entering into the Los Angeles Sports Arena, the hearts of delegates quicken as the moans of surrender to God tug them toward prayer. The hour is 8:30 a.m. and it's prayer time at the 50th Year Jubilee of the Women's International Convention of the Church of God in Christ. It is arguable that nobody can pray like a woman; and when Evangelist Frances Kelley, along with prayer warriors from across the nation are at their post, they induce the assembly to praise, indeed to cry out, resulting in a mighty move of God which quakes the soul.

The Whole Truth wanted readers to get a personal glimpse of this woman who has stepped up to the plate since the homegoing of national prayer leader extraordinaire, Mother Elsie Shaw.

"First of all," the self-effacing woman corrects, "I'm not the prayer leader - God is the prayer leader. I thank God for Mother Willie Mae Rivers, who is leader of all the women. She has entrusted me to work in this area....I'm a helper in whatever area God anoints me to work."

She began working with Mother Shaw serendipitously. "One day I went to hear Mother Shaw. I sang and then gave my testimony. (When she got up to minister) Mother called me out and said 'God is going to use you'. I started going to prayer." Although she had been praying for years, she was enthralled by the dimension of prayer Mother Shaw shared. As the faithful younger woman, prompted to follow Shaw's ministry, learned more, Mother Shaw would sometimes beckon Kelley to come and help. Mother Shaw gave her a basic quote that the Lord would use her greatly and that it would come with persecution.

But working with the famed leader for twenty-four years prepared her for greater potential. "I took nothing for granted. One day she almost tripped as she ministered and I simply started walking with her, to hold the microphone cord," she mused.

Indeed, despite remaining in the background for many years simply singing and praying, the Lord began opening a door for further ministry. "One year, Mother Shaw's voice became faint and she handed me the microphone - that was twenty-four years before I was handed the 'mike' to work in that area as the national prayer leader."

There have been persecutions, but this stalwart warrior says, "I've learned, whatever I've had to go through that God's grace was sufficient. I was blessed to work with her twenty-four years. But there are so many people who are anointed to pray...I'm not such a big deal. I'm thankful for the opportunity to work - it must be the will of the Lord. I don't take anything for granted."

God had His hand upon the Memphis native's life from her childhood.
"My family and I were Methodists and I sang in the youth choir which was named after our pastor, Rev. W.A. Johnson. We were called the Johnson Jewels." She remained in the Methodist church until her late teens, when she became disenchanted. "After putting my age up and slipping into nightclubs to sing, I saw a lot of hypocrisy. Most of the people I hung with were church/choir members. I didn't see the sense in hanging out until 3:00 a.m. and then going to church...so I became unfaithful to the church."

In her teen years and throughout her life, she remembered an incident that greatly impacted her which happened when she was nine years old. "When I was nine years old, we played across from the temple where Bishop Mason pastored. One day the door was open and the members were having some type of meeting." All she and her playmates knew at the time was that those people were sanctified - an odd bunch of folks. Curious, they entered to learn..."what they were yelling about," she recalls with a laugh.

"Someone said, 'Come to the altar and you'll never be the same.' My little friend and I knelt at the altar. I whispered 'are you still the same?" She answered, 'yes' and I said, 'let's go'!" But the Lord had other things in mind and as they were leaving she heard someone say "Lord send your word. And that word followed me all my life."

Her gift for singing led her to pursue a career in show business. She entertained in Detroit nightclubs and was

handled by one of the largest booking agencies in the country, the Joe Glaser Company. She lived in Detroit for four years until New York's siren lured her to that city. "At the Apollo I shared the stage with up and coming stars such as Nipsey Russell and Della Reese." She also signed a contract with Decca Records. After moving to London and returning to the United States she married her manager, George Kelley, who also owned one of the largest nightclubs in the country.

Now the little black girl from Tennessee had it all - a sixteen room home complete with a personal maid, expensive clothing. She was travelling extensively. But, life was not as happy as it should have been. "Something was missing. While at the nightclub, a young man came in and invited us to come to the little store in which he had opened a church down the street." Of course, at the time she saw no need to go and neither did her husband. However, after a while, there was, as she says, trouble in paradise which broke her heart. "Circumstances in life and marriage showed me that something was needed in my life. The sanctified church was the last line."

Curiosity finally drew her to the small church. "The whole church wouldn't hold 75 people," she says wanly. But someone asked her to read Jeremiah 32:27 -"Behold I am the Lord, the God of all flesh...."

The problems in her home devastated her, so she found herself going back to the church. "The people were so kind and promised to pray for me." The problems became difficult and it was evident the enemy was trying to end her life.... "(I was) at my wit's end...and didn't see how I would have any happiness in my life. When I married, became a housewife and mother, my show business career was over." In one year, she lost her husband, her home and her health. Left with a small child (who is now Elder George Kelley), she attempted suicide. She says, "God was merciful enough not only to let me live but to lead me back to the saints." I had worked since I was fourteen years old, but now I was too sick to work." A saintly couple who took them in, Elmer and Daisy Husband, became their lifeline. "We lived in one room and ate what they ate. They were so kind....They treated me like a sister and my son like one of their children."



After regaining some strength, she returned to Memphis in 1965. The Lord sent her home, not to die, but to live and declare His goodness in the land of the living. "When I came home sick I really thought I was going to die - my heart was enlarged and I was grossly underweight with a thyroid condition." She didn't have any insurance or money to pay a doctor. Her mother had a friend whose boss who happened to be a doctor, in fact a cardiac specialist. In the segregated south of the 60's, it could have been socially and financially disastrous for him to serve black patients. "Mother's friend convinced him to let me come after hours. He said the only thing that would save me was surgery:"

Sister Husband conducted prayer meetings in her Detroit home each day at 10 a.m., which Kelley attended. It was there she forged a love for Bible study and learned to ask God for the things she needed. Now in Memphis, sick and frightened to leave her small son, it was crucial for her to find prayer services. "I started looking for places to pray and asked friends where they prayed. I found a lady, Clithel Ratliff, who had been healed of cancer." Ratliff finally convinced Kelley that she could be healed. She says with excitement, "God healed me in her home on a Monday night!" The healing propelled her into ministry. "My ministry started just by going to places to testify. Someone would hear my testimony and ask me to give it somewhere else." In 1968, during a national convocation, the Lord blessed Willie Lena Williams through Kelley's testimony. As Williams prayed on the bus going back to Oklahoma, her pastor said they could use Kelley's testimony in Oklahoma. This would be the first time Kelley's growing ministry would leave the state of Tennessee.

In the meantime, she needed regular employment and landed a job working for $47 week, for a couple of days of week, selling linen at a department store. "I did so well they hired me to sell regular sportswear. One of her customers, who worked for American Airlines, impressed Kelley by being able to buy so many sports clothes. I told the Lord, 'I don't know if she's saved, but I am.' She "asked Him to give me a job so I could buy nice things and take care of my son."

God was faithful. She caught a ride with one of the ushers at her church, Pentecostal Temple, to complete an

application at American Airlines. She was hired - was started in reservations, on to freight accounting and retired as a ticket agent in 1993 after 27 years. "The last 15 years, I worked only four hours a day."

For 13 of those 27 years, Kelley also co-hosted WREG TV's hour-long 'Good Morning From Memphis' talk show. (During convocations, she would hurry from the show to get to prayer with Mother Shaw and Bishop Ithiel Clemmons.) The television program covered Mississippi, Arkansas, and portions of Missouri. Her cool demeanor and adeptness charmed the likes of interviewees such as Billy Graham, Della Reese, Willie Mays, and the Grand Wizard of the Ku Klux Klan David Duke of Louisiana. (Ask her about that story.)

From her ministry, which started in Detroit as a baby saint to ministering to thousands at the 50th Year Jubilee of the Women's International Convention, Evangelist Kelley learned that it was prayer which absorbed her pain and produced the power to effect change in others. "I don't remember when I first took the boldness to pray for someone. I'd ask (them) are you hurting? Is your home in shambles? Do you just want to pray?"

She says that at her age and length of time in ministry, she has a message for hurting, lonely women. "Ninety-eight percent of what I teach is from experience, especially to women who are raising children by themselves, women who need healing, who have broken homes, broken marriages. I have personal experience of the pain of children gone astray. My son was at one time the source of the greatest pain I've ever known, but I can tell you what travailing can do. God will answer and deliver."

Avowing that these individuals must be ministered to with a positive approach, she says some do not address issues such as growing older without a companion, which can be devastating. "Unless the Lord gives you something to fill up the loneliness and the time, you can be stunned and land in trouble."

Many younger women who hope to launch ministries need to be aware of certain issues that they will face. "You have to learn how to not get into certain situations by being watchful. God is able to keep and deliver. As a woman having been saved these 30 some odd years, I haven't always been this age. It hasn't always been easy." She smiled and said, "I may not be able to tell you how to keep a husband but I can sure tell you how to keep yourself unspotted." Her seminars are a direct channel to females who wish to live with integrity and commitment. "I tell them there's no point in saying that you've gone thirty years in ministry and was never tempted and never approached."

There are increasing opportunities for young women in the ministry, but she cautions them to be rooted in holiness and keep focused. "No matter what they see or hear, if your groundwork is rooted in basic holiness, you'll be able to reach people. I'm not in tune with everything people call 'contemporary', because some people misuse it. Holiness people should know what they're talking about. In trying to win people there's nothing new. There's no new holiness! I realize that a lot of our methods and techniques need upgrading to meet the needs of the 'now generation" or Generation X, but I maintain that they should not digress from basic holiness!"

She fondly recalls the teaching of her leaders, the late Bishop J.O. Patterson and Mother Deborah Patterson. "Bishop taught us as members about the quality of life and taught me some of the best church decorum that I've ever known. He trained us how to go in and out of churches and how to respect leadership. Sister Patterson said the more you know the more you'll grow, but you must live what you know. I also appreciate Mother Freddie Bell who told me if there was any trouble or conflict in a church to stay out of it. I'm humbled to say that I don't know one pastor who can say I carried myself any other way than as a godly woman; and I can say that no pastor's wife is angry with me."

The grandmother of four grandsons has been a member of Pentecostal Temple since settling back in Memphis in 1966 and recalls that one the most rewarding services she has ever been involved in was when she taught young adults for eight years. "I learned a lot from them. It was so rewarding, and now some are pastors, preachers, evangelists, good mothers-it's a joy when I see what the Lord produced."

Through many challenges, she has stayed with the church and its teaching. "I truly love the Church of God In Christ. I realize it's not a perfect church, because 'we're' in it!" That's vintage Frances Kelley, who now teaches others that the best way for their pain to be absorbed is through prayer!



WHO DO YOU SLEEP WITH EACH NIGHT?

By Bishop & Mrs. Harvey L. Lewis

Genesis 2:7 says, "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living being." According to Genesis 2:21-22, "(The) Lord God caused a deep sleep to fall on Adam, and he slept: and he took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord had taken from man, He made into a woman, and He brought her to the man."

God used one verse to explain the creation of man (Genesis 2:7). He, however, used five (5) verses to explain the creation of the woman. What is implied here? Is there such a great difference between the simplicity of man and the complexity of woman? In the creation of man, God formed (manufactured) him, but when it came to the woman, God fashioned her. The man was created from an inorganic material which is lifeless, cold, insensitive, etc. But, the lady was created from organic matter, which is living, warm, sensitive, compassionate, etc. So we have seen that the first man and woman were created in distinctively different ways, and for different responsibilities. There is nothing wrong with being created differently, because it was done by God.

According to a study conducted by the Stanford Research Institute, Harvard University and Carnegie Foundation, "fifteen percent of the reason you get a job, keep a job, and move ahead in that job, is determined by your technical skills and knowledge...regardless of your profession. The other eighty-five percent has to do with your people skills and people knowledge" (From Top Performance by Zig Ziglar, page 9).

The better you know who you are sleeping with, the more sound your rest. It has been said that our society is composed of four basic temperaments: High "D", High "I", High "S", and High "C".

The High "D" is goal oriented. He/she gets things done. However, in the process, he can be insensitive to the feelings of others, which is his/her major weakness. If you want the job completed in record time, give it to the High "D". The High "D" always makes decisions with goals in mind. The biblical examples of High "D" are Paul (Acts 22:4, 20; 20:24) and Deborah (Judges 4).

Before his conversion, Paul was a dogmatic, domineering, driving, demanding doer. After his conversion, he was a dogmatic, domineering, driving, demanding doer. His personality did not change; however, who was in charge of Paul's life did change. Before his conversion, he killed Christians. After his conversion, he was willing to die for the cause of Christ.

The High "I" is enthusiastic, and gets people motivated and involved. Impulsiveness, which may not focus attention on details and facts, is one of his main attributes. This person tends to rush to the next thing without much thought. The High "I" is quick to make decisions, and experiences as many losses as he/she experiences wins. The biblical examples of the High "I" are Peter (Matthew 16: 13 - 33) and Rahab (Joshua 2; Hebrews 11:31).

Peter was so impetuous! He was that disciple who always spoke before he thought. In Matthew 16, Jesus commended him for his wisdom, but within minutes, Jesus rebuked him and called him Satan.

The High "S" is a people person, bent on building relationships. This person may sacrifice results for harmony; reluctant to initiate action for fear of how it will affect others. The High "S" makes decisions more slowly due to input from others. The biblical examples of High "S" are the Apostle John and Esther (Esther 4 & 5).

John was the quiet, unassuming apostle whom Jesus loved. You will never find one incident in John's gospel where he mentioned his own name. He always referred to himself as "the other disciple". Because he was so concerned about Jesus receiving all the glory, honor and praise, he always took a humble back-seat role to Jesus and the other disciples.

The High "C" is thorough and accurate in his/her work. Sometimes they can be overly cautious and too thorough, losing sight of time. The High "C" needs lots of evidence before making decisions. Biblical examples of High "C" are Thomas (John 20) and Mary (Luke 1 & 2).

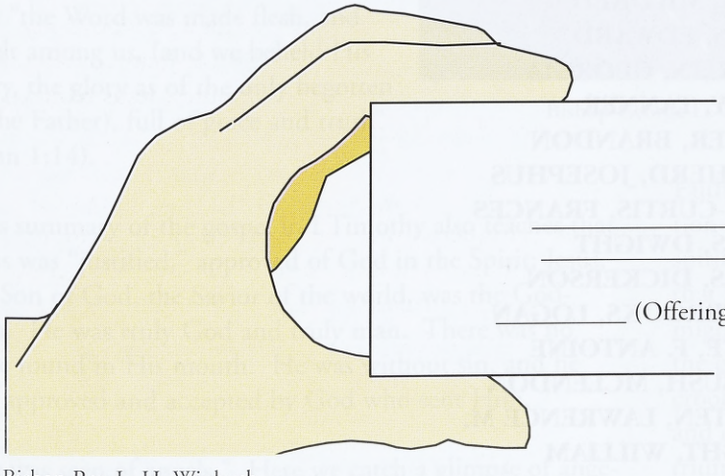
When Jesus rose from the dead, others said, "Thomas, we have seen the Lord". Thomas replied, "Right, dead people get up every day! I do not believe Jesus has risen from the grave. Unless I see for myself, I will not believe". When Jesus appeared to his disciples eight (8) days later, he didn't rebuke Thomas, but said to him, "Thomas, come here...I understand you, and I perceive that you are a High "C". I know you have an inquisitive mind. I understand you have questions...so, come here. I am going to give you some tangible answers. Touch me and feel me. I am not a ghost." Jesus did not chide him, but gave him what a High "C" needed - quality answers.

Because God made us differently, He has commanded that we network our differences so that we will become one flesh to reflect again the image of God in which we were made. Know your spouse, and respect the differences God has made in each of you.

CHURCH OF GOD IN CHRIST PUBLISHING HOUSE ANNOUNCES NEW EXPANDED STEWARDSHIP SERVICES

CUSTOMIZED OFFERING ENVELOPES AND STEWARDSHIP SERVICES

Presiding Bishop Chandler D. Owens,
your General Board and the Church Of God In Christ
Publishing House are providing a new service for you.



Look!! They Are:

* Convenient
* Cost Effective
* Confidential

_____Your Church Name Here
_____Your Church Address Here

_____ (Offering, Tithes, Building Fund, etc.)

Bishop Roy L. H. Winbush
General Board
Church Of God In Christ

Dr. David A. Hall, Sr.
CEO/ Publishing House
Church Of God In Christ

For more information or to place orders, contact us at (901)947-9342, Church Of God In Christ Publishing House.

General Assembly

Church Of God In Christ

Candidates for Election November 2000

Bishop J. O. Patterson, Jr.
Chairman

BishopW. W. Hamilton
General Secretary

GENERAL BOARD

ANDERSON, LEROY
BELL, H. JENKINS
BLAKE, CHARLES
BONNER, WILLIAM H.
BROOKS, PHILLIP A.
COHEN, JACOB
GREEN, JR. CHARLIE
GREEN, SAMUEL L.
HACKWORTH, J. B.
HAMILTON, W. W.
HAYNES, J. NEAUL
HOUSTON, DAVID
JOHNSON, MARTIN L.
JONES, O. T.
KINSEY, CALVIN D.
LEE, J. EDWARD
MARSHALL, CODY
MCKINNEY, GEORGE
MILLER, WARREN E.
OWENS, CHANDLER D.
PATTERSON, GILBERT E.
PORTER, PHILLIP H.
PORTER, W. L.
QUICK, NORMAN L.
WEAVER, LEONARD T.
WELLS, NATHANIEL
WILLIS, LEVI
WILSON, WARREN S.
WINBUSH, ROY L. H.
WOOLARD, LEROY
WRIGHT, EARL J.

TRUSTEE BOARD

ANDERSON, CORNELIUS
BROWN, CLIFTON
BUTLER, MARCUS
CAHOON, WILLIAM
CLEMONS, BURTON D.
CLEVELAND, B. L.
CONNER, CHARLES
DEAN, ROBERT
FERRELL, EUGENE
FORD, CHARLES M.
GREEN, DWIGHT
HENDERSON, PERCY
HOGAN-WILLIAMS, CAROL
JONES, WALTER
LAWRENCE, ELTON
LINZY, MILDRED
LUCAS, EDWARD
MACKLIN, GEORGIA
PERRY, TANNER
PORTER, BRANDON
SHEPHERD, JOSEPHUS
SIPES-CURTIS, FRANCES
WALLS, DWIGHT
WELLS, DICKERSON
WESTBROOKS, LOGAN
WHITE, F. ANTOINE
WINBUSH, MCLENDON
WOOTEN, LAWRENCE M.
WRIGHT, WILLIAM

GENERAL SECRETARY

BLUMENBERG,RONALD
HALL, ALFRED Z.
QUILLEN, HOWARD
WATSON, WILLIAM
WILLIAMS, ADRIAN

TREASURER

JACKSON, THOMAS
LOWE, SAMUEL

FINANCIAL SECRETARY

WHITE, FRANK O.

FROM THE MINISTER'S STUDY

FAITHFUL TO THE GOSPEL

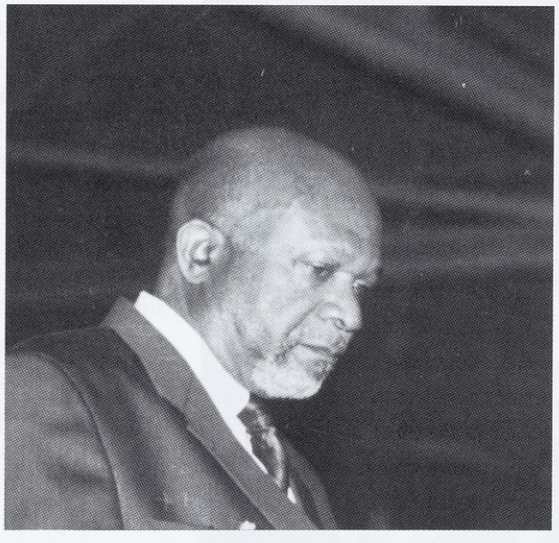
Bishop George D. McKinney, Ph.D.

The gospel of God, the gospel of the kingdom, is the greatest truth ever revealed, For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"

(John 3:16). This reveals the profundity and the greatness and the glory of the gospel of God. This passage teaches the is-ness of God, His pervasive presence. This scripture shows God's love for the world that He created the world that is now in rebellion. It explains that His purpose in loving this world is to redeem, to buy back, to bring back into fellowship those whom He loves that whosoever believeth in the Son of God, Jesus Christ, God in the flesh, should not be wasted, but should have eternal life.

The Breadth of the Gospel

"Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16). This beautiful hymn recorded by Paul seems to summarize the major doctrines of the gospel. In the first clause, there is a clear statement of the doctrine of the Incarnation: that God became man, that "the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14).



Bishop George D. McKinney,

This summary of the gospel in I Timothy also teaches that Jesus was "justified," approved of God in the Spirit; Jesus, the Son of God, the Savior of the world, was the God-man. He was truly God and truly man. There was no guile found in His mouth. He was without sin, and he was approved and accepted by God who sent Him.

"He was seen of angels." Here we catch a glimpse of angeology. At the birth of Jesus, an angelic choir assembled in heaven's choir loft and made an announcement that Jesus, the Savior of the world, was being born. He was seen of angels in the Garden of Gethsemane, and He was strengthened by their presence in ministry. Angels also attended His ascension as He was "received up into glory."

The gospel is not only a profound truth, the greatest truth, a truth that teaches us much, but it is also an active truth. Jesus, the living Word, enters into a little synagogue in the city of Nazareth on the Sabbath and proceeds to read from the scroll the Scripture lesson from Isaiah for the day. And as He begins to read, He stands and proclaims, "The Spirit of the Lord is upon Me, because He has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18 - 19). Here, Jesus give us a clear statement that the gospel is not simply for theological discussion. It is not simply a great revealed truth to provide material for those who desire to write doctoral dissertations. Somehow it must change our hearts so that, like Jesus, we will know that we are under the anointing of God and are called to proclaim that life-changing truth to the poor, to the blind, to the captives, to the bruised and to all who are imprisoned by doubt and sin and darkness.

Faithful to the Whole Gospel

God is faithful, and His faithfulness calls us to be like Him. Faithfulness to the gospel requires the faithful proclamation of the whole gospel to the whole man - body, mind, spirit - to the whole world. This gospel is the good news that the eternal God has become man so that mankind might become sons and daughters of God. The gospel is the good news that love has conquered hate, that the crooked has been made straight, that light has penetrated and dispelled the darkness of sin and evil and that life has triumphed over death. The gospel is the good news that God has taken the initiative and provided a remedy for man's sin, for man's lostness and his alienation.

The gospel is of divine origin. It is the gospel of God. It has salvation as its emphasis and purpose. It is the power of God unto salvation to everyone who believes (Romans 1:16). The gospel is cosmic and universal in its significance. It is the gospel of the kingdom, the rule or dominion of God throughout the world. In the tradition of great black preaching, there is an interesting analysis of the progression of the gospel:

God thought it. Jesus Christ brought it, The Holy Spirit wrought it. The believer caught it. The church taught it.

In every generation, it remains good news. It is fresh; it is alive; it is exciting; it is challenging; it is life changing. The gospel is never musty, never dull and never old history. The gospel confronts us where we are and calls into question our religion, our human values, our ideologies, our prejudices, our doubts and fears, and shows every one of us a better way.



93RD

INTERNATIONAL

HOLY CONVOCATION

NOVEMBER 7 - 14, 2000
MEMPHIS, TENNESSEE

BISHOP CHANDLER D. OWENS
PRESIDING BISHOP

MOTHER WILLIE M. RIVERS
GENERAL SUPERVISOR
WOMEN'S DEPARTMENT

Trinity Temple: A Grand View in Missouri



Detroit. Los Angeles. Memphis. Chicago. Grandview, Missouri. What do the above cities all have in common? Well in each city, including Grandview, there are one or more flourishing local COGIC churches. However, most of us have heard of New St. Paul in Detroit or West Angeles in Los Angeles or Temple of Deliverance in Memphis or St. Paul in Chicago. But Trinity Temple Church of God in Christ, Grandview, Missouri is a must-see, must-experience ministry if you happen to travel in the vicinity of Kansas City....

Organized in 1976 by Pastor W.B. Henderson with his wife, Mary Lee, and their family, this congregation has grown to a membership of over 1,500 people. The ministries of Trinity are practical and compassionate: such as a twice weekly free health services clinic staffed by medical professionals who are members of the church and an each Thursday drug and alcohol rehabilitation program. Other ministries that this thriving church offers include on-going courses of study for couples preparing for marriage and a weekly conflict resolution course for relationships that are either in trouble or need enhancement. Trained marriage counselors oversee these sessions.

Pastor and Mother Henderson have an obvious love for people. Their genuineness and integrity exude in almost any interaction with them - from casual conversations to the weighty philosophical opinions offered by the deeply thoughtful, 58 year-old pastor.

A recent highlight for this couple and the Trinity Temple family was Sunday, May 22nd of this year. Presiding Bishop C.D. Owens dedicated their recently erected 1600 seat sanctuary. Accompanying Bishop Owens were General Board members, Bishops P.A. Brooks, Samuel Green, and Leroy Anderson. The Presiding Bishop encouraged the Missouri congregation and expressed how inspired and impressed he was by their leader and by the great achievement of building the Lord a house.

Trinity Temple is more than a sanctuary for Sunday worship services. Its facility includes a gymnasium, more than twenty classrooms, an office complex, a mid-week chapel, a 400 seat fellowship hall - all situated on 32.5 acres of land. Pastor Henderson attributes his success to God and God alone. "I am certain that all of this is the Lord's doings. We are blessed with a group of very dedicated and supportive people who believe in what we're trying to do. We assist our tithing members if they run into financial difficulties....We do not rally our members nor have 'offering lines.' We teach that tithes and offerings will sustain the church as long as members are faithful to that system. In fact, our building programs have always been underwritten by tithes and offerings - not rallies and fund-raisers. Because evangelism is a part of our church's mission, revivals are a part of our budget so evangelists are not expected to come in and have prayer lines to raise money."

Trinity implements its motto, "God has sent us to you" thru many programs that invest in its membership and the people in the community it serves. The missions and scholarships fund of the church assists single mothers and others in need as well as college students who have financial needs. Pastor Henderson says, "It's about caring!" That is why he places a lot of emphasis on his Family Unit Coordinator program through which hand picked church leaders are assigned families for personal follow-up and

spiritual encouragement. No one misses church without hearing from their family's coordinator.

Asked why he felt he has had such success in winning men (each Sunday service has hundreds of males in attendance), this soft-spoken but confident leader says succinctly, "I respect men; I don't try to tower over them; I try to build them and encourage their families. I ask the ladies not to go home and exalt the pastor to their husbands. Rather, I suggest that they build their husbands."

Concerning church growth, Henderson says, "God has blessed us because we focus on trying to do right, on demonstrating integrity and good stewardship with the monetary contributions the people make....Soul winning and church growth are competitive, not in the negative sense of competitiveness. We try to offer what people may not get anywhere else.

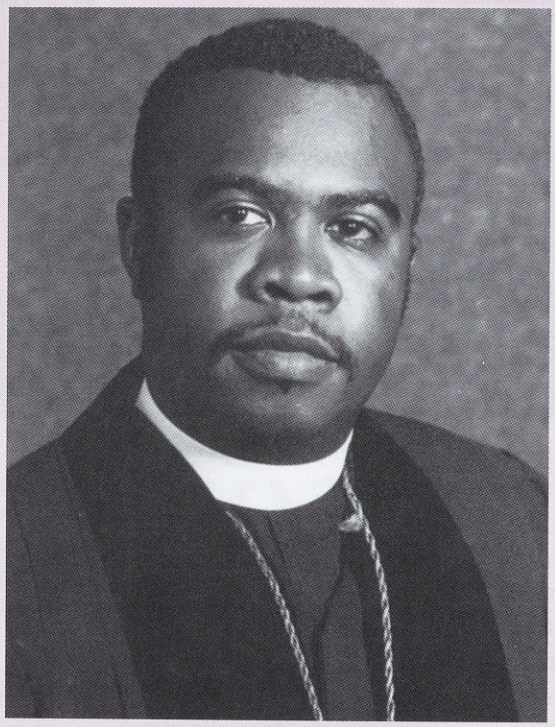
An important aspect of becoming a member of Trinity Temple is attendance at the pastor's weekly new members class held during the Sunday School hour. For six weeks a member gets acquainted with his/her new leader. They are able to determine if they have joined the right church as they are taught the doctrines and practical commitments of the church. Henderson also shares what he calls the 'fringe benefits plan' which guarantees support in times of need for all consistent tithers.

Another exciting and much needed ministry of this Missouri congregation is a mentoring concept called 'Man in Demand.' The men in the church teach the boys and teens things such as how to change oil in a car and how to cut grass, among other practical responsibilities of manhood.

In response to how he motivated the saints to build the 5.5 million dollar complex, the Arkansas native (Henderson) says he shared with the people that God deserved the best and that God loves nice things. He reminds them that Solomon's Temple would be valued at 5 billion dollars in today's economy. "We also tell the saints that because they support the ministry, 'we have your back!' We do whatever we can to make people proud of being a part of Trinity...."

New General Board Member

BISHOP H. JENKINS BELL



BISHOP H. JENKINS BELL
General Board Member
Jurisdictional Prelate

The recent loss of the revered General Board member, Bishop William James, has led to the elevation of Bishop H. Jenkins Bell. Bishop H. Jenkins Bell has a life totally committed to the work of God.

In 1975, he was elevated to the Episcopacy of the Church Of God In christ and was appointed Jurisdictional Prelate of the South Carolina Jurisdiction. August 12, 1984, he was transferred to the Tennessee Eastern First (formerly Tennessee Second Jurisdiction). On July 7, 1989, Bishop Bell was appointed Adjutant General of the Church Of God In Christ by the late Presiding Bishop J.O. Patterson, Sr.

Bishop Bell has held over fifteen pastoral charges. He presently serves as pastor of Tabernacle of Faith COGIC in Nashville, TN and Malone Memorial COGIC, Orlando, Fl.

On May 14, 1999, his transfer was announced. On this date, he is officially installed as Jurisdictional Prelate of the Western Florida Jurisdiction by the presiding Bishop of the Church Of God In Christ.

To share this hour with him is his wife, Mrs. Mary E. Bell. TO GOD BE THE GLORY!!!!!

REMEMBERING THE LIFE
Of
BISHOP FRANK JAMES ELLIS
Chairman, General Assembly - Church Of God In Christ
Prelate, Ecclesiciastical Jurisdiction - West Virginia Church Of God In Christ
Pastor, Carter Memorial Church Of God In Christ

"I have fought a good fight, I have finished my course, I have kept the faith
Henceforth is laid up for me a crown of righteousness, which the Lord,
The righteous judge, shall give me at that day; and not to me only,
But unto all them also that love his appearing." 2 Timothy 4:7-8

BISHOP FRANK JAMES ELLIS, son of the late Elder John M. and Cecilia B. Ellis; was born on December 2, in Chester Pennsylvania.

When he was young, his parents relocated to Baltimore where he received his secondary education in the Baltimore City Public School System. In his pursuit for higher education, Bishop Ellis attended and was graduated from Morgan State College (now Morgan State University) where he earned a Bachelor of Arts degree in Economics. The Bishop furthered his education earning several degrees from the following colleges and universities, American University,(Washington D.C.); Livingston College, (Salisbury North Carolina) and Benedict College, (Orangeburg South Carolina).

Dr. Ellis, the name by which he was called for many years, accepted Christ as his Lord and Savior in 1946 while attending a tent revival conducted by the Elder Utah Smith. He became a member of the Church Of God In Christ under the leadership of the late bishop Cornelius Range, Sr. of Chester Pennsylvania. In 1966, Dr. Ellis acknowledged his call to the ministry and in 1970 was ordained an elder in the Church Of God In Christ by the hand of the late Bishop James I. Doswell in the city of Baltimore.

November 1976, the late Bishop Theodore R. Young appointed Dr. Ellis pastor of the Carter's Temple Church Of God In Christ (now Carter Memorial). The ministry began with only seven (7) members, but through the twenty-four (24) years of pastoral leadership of Bishop Ellis, God blessed the church to grow to its present membership of several hundred.

As a respected clergyman and civic leader, Bishop Ellis was a member of and served on numerous boards and committees including lifetime membership in the NAACP, Chairman of the Holy Minister's United of Maryland, Delaware and the District of Columbia, member of the Board of Directors of the Central Maryland Ecumenical Council and a member of the Interdenominational Ministers Alliance.

Bishop Ellis' success in these various association and ministers never hindered his service to the Church Of God In Christ. Known as "Mr. General Assembly". Bishop Ellis served the General Assembly in numerous capacities. He holds the honor of being the first elder to be elected to the prestigious position of Chairman of the General Assembly of the Church Of God In Christ. He lead the General Assembly into the year 2000 and his tenure as chairman will be remembered by the peaceful manner and decorum which he brought to each session of the General Assembly.

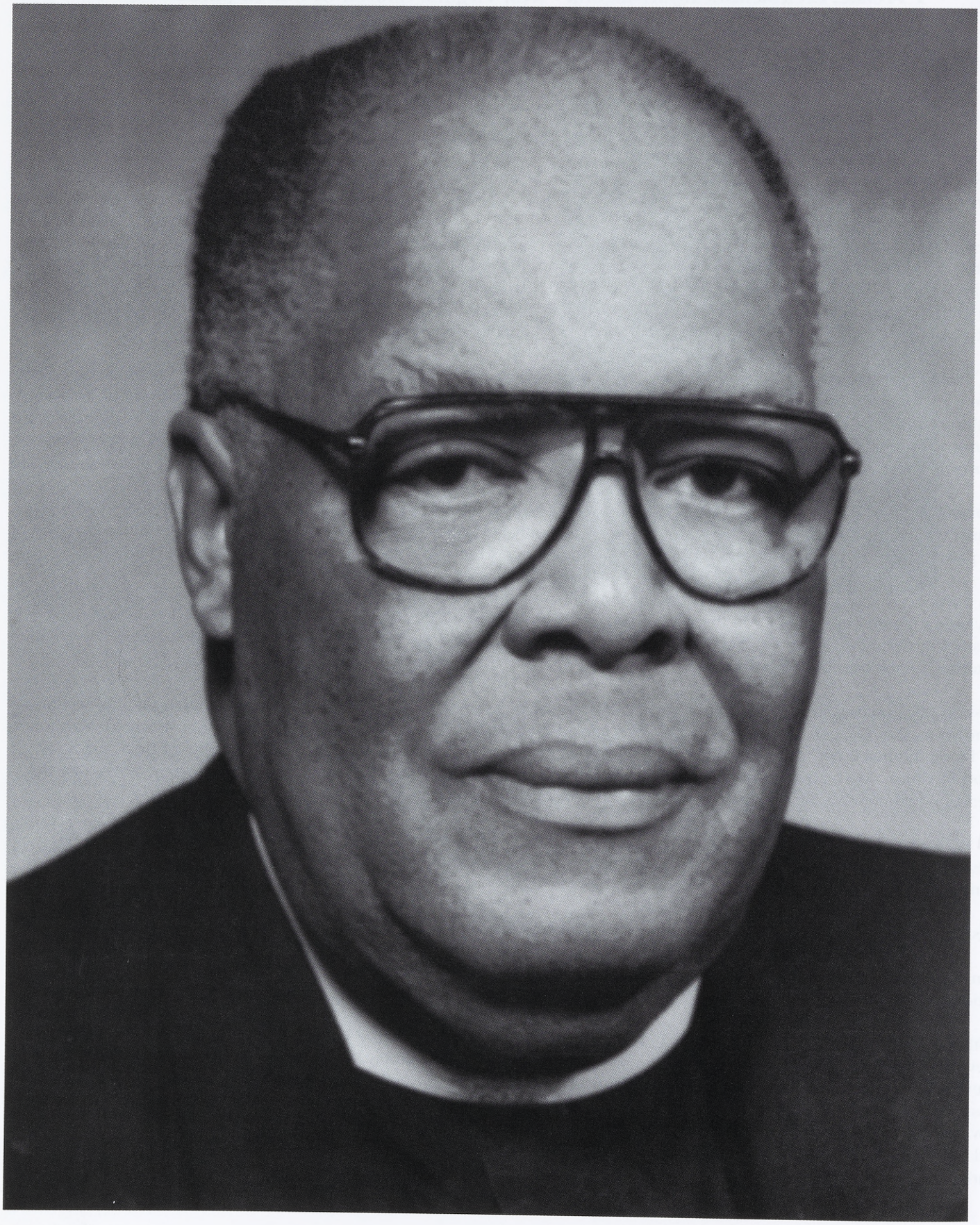
In 1994, the Elder Frank J. Ellis was elevated and consecrated to the Sacred Office of Bishop by the late Bishop Louis Henry Ford and the General Board of the Church Of God In Christ, and was appointed Prelate of the Ecclesiastical Jurisdiction of West Virginia.

Bishop Ellis shared his hopes, dreams and accomplishments with his beloved wife, Patricia.

On Tuesday, June 27, 2000 at 12:04p.m. at the Union Memorial Hospital in Baltimore Maryland, the final chapter in the Book of Life of Bishop Frank James Ellis was completed.

Although his earthly life ended, his legacy will continue through those who are left to cherish his memory including a devoted wife, Patricia, son Eddie, daughter-in-law, Bobbie Ann, grandchildren Reina, Jovan and Almarita, an aunt, Irene Newberry, Lisa and Sharon, nephew, Stephen and Andre, great-nieces, Nicole and Tarry, great-nephews, Steven, II and Justin, father-in-law and mother-in-law, Percy and Juanita Howard, brother-in-law, Kenneth Law, sister-in-law, Sylvia Law, loving cousins, a devoted staff, Elder Joel H. Lyles, Jr. Dr. Cornelius Washington and Elder James W. Smith, Sr. other relatives and friends, members of the Carter Memorial Church Of God In Christ, Baltimore, Maryland, the West Virginia Jurisdiction and the lives are richer because ***BISHOP FRANK JAMES ELLIS*** lived.

ASSEMBLY CHAIRMAN "CALLED HOME"
BISHOP FRANK ELLIS



REFLECTIONS



Bishop Ellis and others flank Presiding Bishop J. O. Patterson, Sr.



Bishop Ellis standing with Bishop L. H. ford and other Leaders



Vintage Frank Ellis

CHURCH OF GOD IN CHRIST CELEBRATES HOMEGOING OF BISHOP W. D. HAYNES, SR.



Bishop W. D. Haynes, Sr.

They came by the scores, more than one thousand persons, on July 8, 2000, to pay their last respects to a well-known clergyman, Bishop W. D. Haynes, Sr., who was funeralized at the Agape State Temple Church of God in Christ, pastored by Bishop W. H. Watson. Bishop Watson was assisted in officiating by Bishop J. Neaul Haynes.

The eulogist was Bishop George E. McKinney, Jr., pastor of St. Stephen's Church of God in Christ Ministries, Southern California Second Jurisdiction, San Diego, California.

Acknowledging all the remarks made about Bishop Haynes, he said, "I want to say two things about this man, Bishop W. D. Haynes, Sr. I want to say something positive and talk about his theme: 'Oh, Jesus is Coming'".

Bishop McKinney extolled the many accomplishments of Bishop Haynes. He made it known that Bishop Haynes was an ambassador for the Church of God in Christ, who never failed to mention the coming of Christ wherever he traveled.

Words of expression were offered by Bishop A. LaDell Thomas, Superintendent R. L. Caro, Elder Wayne Pope and Elder S. C. Allen.

Bishop Haynes was born April 29, 1932, in Fort Worth, Texas. He began preaching at age 11. His nickname, 'Billy', was bestowed upon him by his family and stuck with him throughout his life.

He was a graduate of I. M. Terrell High School in Fort Worth. He also attended Texas College in Tyler, Texas and earned a Certificate in Religion from the Life and 20th Century Bible Colleges in Langston, Oklahoma. He had also been awarded an Honorary Doctorate of Divinity from Trinity Hall Seminary in Boston, Massachusetts.

He and Myrta Andrews married on August 2, 1952, in San Francisco, California. The Haynes family moved to Lubbock, Texas, 43 years ago.

Among his many accomplishments was his appointment as Missionary Bishop to the Republic of Panama by the late Bishop A. B. McEwen, then Chairman of the Board of the Church of God in Christ. Bishop Haynes was the legal representative for all Church of God in Christ missionaries in Central America. Bishop Haynes was instrumental in getting Panamanian students admitted into this country so they could further their education.

Bishop Haynes departed this life on July 2, 2000, after more than 50 years in ministry. He leaves to cherish his memory and legacy his loving wife, Myrta Andrews Haynes; son, Elder W. David Haynes, Jr.; sister, Jonelle Haynes Perry; brother-in-law, Bishop F. E. Perry, Jr.; aunts, Lela Ruth Horn and Alpha Stewart; cousin, Bishop J. Neaul Haynes, First Presiding Bishop of the Church of God in Christ, Inc.; five (5) grandchildren; a host of nieces, nephews, and cousins; the congregation of Christ Temple Church of Lubbock, Texas; and many friends.

Staff Writers



Dr. Larry G. Britton, the editor-in-chief of The Whole Truth Magazine, is a former schoolteacher and administrator who has pastored since 1978. He has been married to the magazine's production coordinator, Loretta Miles-Britton, for 25 years. They are the parents of three children.
Email: LGB44TRU@aol.com
Fax: (615)646-4960



Elder and Mrs. Michael and Eucretia Johnson are nationally recognized evangelists and workshop instructors who have ministered throughout the United States in jurisdictional conventions and local churches. She and Michael have been married since 1984 and have three children. They can be contacted at (615) 299-0320; Fax (615) 299-8274; or Email MEJSR5@aol.com



Glenda Goodson of Dallas is an evangelist-missionary, wife and mother with a degree in creative writing from Southern Methodist University. Glenda is the writer for "The COGIC Woman" and an associate editor.

* Kimberly Wesley, (not pictured) former Vanderbilt University student, is a freelance writer with a master's degree in Psychology. She is the writer of COGIC's Home and Foreign Mission topics and is a dedicated Sunday School teacher. She is a special feature writer and associate editor for The Whole Truth Magazine.

The Mission Statement

It is the mission of The Whole Truth Magazine to provide the general constituency of the Church Of God In Christ with a quality publication which will edify, educate and empower. This will be accomplished through special features which include coverage of religious and news events relevant to the Church Of God In Christ; profiles of COGIC members; and literary contributions by COGIC members.

The Whole Truth Magazine shall endeavor to affect greater unity within this denominational body of Christ by communicating the program and message of the leadership of our National Church and by promoting and utilizing the wealth and resource of journalistic talent from among our own constituency.

Any pictures submitted to The Whole Truth magazine will become the property of the Church Of God In Christ Publishing House. Remember the pictures that you submit may be used in a national publication; so insure that your pictures are of the highest quality. Pictures that are photocopies, newspaper clippings, or otherwise copied from a source other than the original negative will not produce quality images and therefore may not be used. Also pictures will not be returned once submitted.Thank you for complying.
Sincerely,

The Management

THE SEAL OF THE CHURCH OF GOD IN CHRIST, INC.
ORGANIZED 1907
MEMPHIS, TENNESSEE

Pray
then



November 14, 2000